

THE  
BENEFICENT BEE:

OR,  
TRAVELLER'S COMPANION.

CONTAINING

Each Day's OBSERVATION, in a Voyage from  
LONDON, to

GIBRALTAR,  
BARBADOES,  
ANTIGUA,  
BARBUDA,  
MOUNTSERAT,  
NEVIS,

ST. CHRISTOPHER'S,  
ST. EUSTATIA,  
GUARDALUPE,  
VIRGIN-GUADA,  
TORTOLA,  
SANTA CRUZE, &c.

Containing a summary Account of the said Places, their Inhabitants, Product, Money, Customs, &c. Interspersed with many useful Observations, and occasional Remarks. Calculated for the Benefit of such whose Business calls them to those Parts, or whose Curiosity inclines them to be acquainted therewith.

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By R. POOLE, M. D.

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L O N D O N:

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M.DCC.LIII.



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NEVIS.

Containing a Summary Account of the said Places, their  
History, Physical, Moral, Civil, &c. &c. &c.  
with many useful Observations, and excellent Remarks  
Collected for the Benefit of such who's Healths may  
be improved by a Voyage to these Islands, &c. &c.  
Designed for the Use of Travellers.



M. D.

M. D.

L O N D O N

Printed and Sold by J. Johnson, in Pall Mall.  
1794.

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TO THE  
R E A D E R.

KIND READER,

**T**HE following Sheets were wrote by the Gentleman, whose Name is prefix'd to the Title-Page. His Reasons for publishing these Observations, were, 1<sup>st</sup>, To be serviceable to those who travel, or trade, to the Parts he treats of: 2<sup>dly</sup>, To satisfy the Curiosity of such as take Pleasure in reading Descriptions of remote Countries: And, 3<sup>dly</sup>, by describing the wonderful Works of the Creation, which were presented to his View, to impress a sacred Admiration of the great Creator on the Minds of his Readers.

In his Travels he apply'd himself, with the utmost Affiduity, to find out the Manners, Customs, Product, Curiosities, &c. of the several Places he arriv'd at: And, in these Enquiries, has been very particular and successful.

Whenever

*Whenever the Author met with any Thing that would afford a moral Reflection, or religious Exhortation, he fail'd not to embrace the Opportunity; and his Zeal for the Christian Cause sometimes carried him to such a Length, as to interrupt the Series of his Travels: But his Intention by this Prolixity, was, to improve the Mind in spiritual, as well as temporal Things.*

*As he had nothing so much at Heart, as the Good of Mankind; so he never esteem'd himself happy, as when he could render them any Service. In short, the present and eternal Happiness of his Fellow-Creatures was his principal Concern; and he spent his Fortune, his Health, nay, even his Life, in order to promote it.*

TH

**T H E**  
**BENEFICENT B E E:**  
**O R,**

**Traveller's useful Companion.**

October 1, 1748.

**T**IME is of that exceeding Value, that when once lost, can't be recall'd: And hence, what is else-where apply'd to Wisdom, may also, with great Propriety, be apply'd to Time, viz. *That it cannot be gotten for Gold, neither shall Silver be weighed for the Price thereof, Job xxviii. 15.* And since such is its exceeding great Value, should it not therefore strongly excite every one, to whom it is intrusted as a Talent of great Price that must hereafter be accounted for, to use all possible Diligence in husbanding and improving it to the best Advantage, both with regard to Things present, and those to come? What Wonder is it, therefore, that I should think my-

self oblig'd, and thereby fully determin'd to have a watchful Eye upon every Event produc'd by succeeding Time, and suffer no Day to pass without drawing a Line, or giving it some Note of Observation, in the Expedition I am now entering upon, that others also may profit thereby: Which, though I have been long inclin'd to, as becoming expedient, yet has it been from Time to Time hitherto deferr'd: Affecting opposing Necessary on the one Hand, and Necessary striving against Affecting on the other, has occasion'd this Delay: From whence it may easily be conceiv'd, where Opposites so strongly strive, the Reluctance that must naturally arise among the Passions, upon the Thoughts of leaving one's Family and Friends, and enter-

B.



ing upon the wide Stage of the Universe, far distant from the dearly-belov'd Objects of the Mind, to appear among utter Strangers, where each Day ushers in new Faces, whether Friends or Foes, the Mind is a Stranger to: But Resolution joining with Expediency, it was resolv'd no longer to delay.

Being therefore fully determin'd herein; and, for that Purpose, having agreed for a Passage, intending first for *Gibraltar*, I set out from *London* early this Morning, viz. between Four and Five o'Clock, for *Billinggate*, where I took Boat and went for *Gravesend*, the Ship being fallen down thither; and where, about Eleven o'Clock, I arriv'd, and went immediately on board the Vessel, call'd the *Anna-Maria*, commanded by Capt. *Joseph Bellamy*, now lying at Anchor between the Town of *Gravesend* on the South, and *Tilbury-Fort* on the North, and is but a mean looking Place, affording nothing remarkable.

This Vessel is a neat, well-built Ship, of about four Hundred Ton, and is first bound to *Gibraltar* with King's Stores, and from thence to *Barbadoes*. The Captain is a Gentleman, whose good Character much inclin'd me to sail with him. The Fare in passing from *London* here, by

a *Gravesend* Boat, is Ninepence each Passenger.

The Country thro' which we pass'd to this Place, as the Course of the River leads us, was variously and pleasantly variegated, and much upon a Plain, interspers'd with a few Villages on each Side; the chief of which, on the South or *Kentish* Side, were *Deptford*, *Greenwich*, *Woolwich*, *Erfiff* and *Greenhithe*, which is said to be four Miles from *Gravesend* and *Broomboat-Hall*. Here, it is said, there is a Creek where Men live continually in Boats, after the Manner some do upon the River *Seine* in *Paris*, having no other Habitation to live in, and perform the Functions of Life. On the North or *Essex* Side, is *Black-Wall*, *Barking*, *Banum*, *Purfleet*, or *Poorfleet*, said to be so call'd from an Expression of Queen *Elizabeth's*; who, coming there to see her Fleet that was then going against the *Spanish* Squadron, (call'd, *The Invincible Armada*) call'd it, her *Poor Fleet*, wishing it good Success. This Place is a pretty high Eminence, having a few Houses below it. It is said to abound with great Plenty of Chalk; and a considerable Quantity of Lime is prepar'd there. Five Miles beyond is a small Village, call'd *West-Stirring*, where is a Church, said to be the Parish-Church of *Purfleet*.  
Next

Next is St. Clement's, and a little farther on is Gray. Here *Gravesend* plainly appears in Sight.

This Evening the Captain came on Board, and paid his Men their Wages due to this Day; when such as were dispos'd to leave the Vessel, gave Notice accordingly: After which he again return'd on Shore, for this Night.

The great Concern the dear Object of my Affections express'd this Morning at parting, extremely oppresses my Spirits; and so deeply affects my Mind, that it obliges me to exert my utmost Power, and call in all the Helps that Reason, Religion or Philosophy can supply, not to be overcome by it. Surely this is no mean Emblem of the Reluctance there is in the Separation of Body and Soul. In the Scripture, this Union is compar'd to that subsisting between Christ and his Church; which can't but afford Matter of much Consolation and Comfort to each Member thereof: To such especially who are able, by Experience, to judge of the Greatness and Strength of this Union, by being under such Circumstances as at present occasions these Reflections.

As Love is a most generous Passion, so is it capable of affording the most sensible Uni-

casiness, when depriv'd of its belov'd Object. Alas! how very unhappy, how greatly afflicting is it, to be under such Circumstances! No Tongue can express it; the Heart can only feel it, the Mind conceive it, and those only can be sensible of it that have, by Experience, felt it. The Strength of this Passion is lively express'd in many Places of the *Canticles*. Wine is said to cheer the Heart of God and Man, yet is this preferr'd thereto. Thus Chap. i. Ver. 2. *Let him kiss me with the Kisses of his Mouth; for thy Love is better than Wine.* Again Chap. ii. Ver. 14, and iii. Ver. 2. *O my Dove, let me see thy Countenance; let me hear thy Voice; for sweeter is thy Voice, and thy Countenance is comely. I will rise now and go about the City in the Streets, and in the broad Ways; I will seek him whom my Soul loveth. I sought him, but I found him not.* Again Chap. iv. Ver. 7, 9, 10, & 1. *Thou art all fair, my Love; there is no Spot in thee. A bolt hath smit'n my Heart, my Sister, my Spouse; thou hast ravish'd my Heart. How fair is thy Love, my Sister, my Spouse? How much better is thy Love than Wine? Thy Lips, O my Spouse, drop as the Honey-comb; Honey and Milk are under thy Tongue, and the Smell of thy Garments is like the Smell of Libanon.* Again Chap. viii.

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Ver. 6, 7. *Love is strong as Death: Many Waters cannot quench Love, neither can the Floods drown it. If a Man would give all the Substance of his House for Love, it would be utterly contemn'd.*

Many Instances extant there are, which illustrate and fully evidence this Truth. The two following, remark'd by the ingenious Author of the *Spectator*, may suffice for the present. The first is that of *Constantia* and *Theodosius*.

*Constantia* was a Woman of extraordinary Wit and Beauty, but unhappy in a Father; who by Industry having arriv'd to great Riches, plac'd his greatest Delight upon them. *Theodosius*, the younger Son of a decay'd Family, was one of great Parts and Learning, improv'd by a genteel and virtuous Education; and who, in the twentieth Year of his Age, became acquainted with *Constantia*, not then past Fifteen. Living but a few Miles distant from her Father's House, he had frequent Opportunities of seeing her; which, by his amiable Qualities, got Possession of her Heart; nor was he himself less in Love with her. A long Acquaintance still strengthen'd their Affection for each other; which so encreas'd, as to

have an Influence on their future Conduct.

While this mutual Concord was between these two Lovers, an irreconcilable Discord fell out between their Parents; insomuch, that the Father of *Constantia* forbad *Theodosius* his House, and charg'd his Daughter, upon her Duty, never to see him more: And in order effectually to break off the great Intimacy between these two Lovers, determin'd soon to marry his Daughter to a Gentleman he had pitch'd upon for that Purpose. This being communicated to his Daughter, it was receiv'd by her with a profound Silence; fearing to express her Sentiments, because of her Father's Displeasure.

The Report of this intended Marriage soon reach'd *Theodosius*, who was thereby affected in a most sensible Manner; and, after a long Tumult of Passions, writ the following Letter to *Constantia*:

**THE** Thought of my *Constantia*, which for some Years has been my greatest Happiness, is now become a greater Torment to me than I am able to bear. Must I then live to see you, another's? The Streams, the Fields and Meadows, where we have so often

often talked together, grow  
painful to me. Life itself is  
become a Burden. May you  
long be happy in the World,  
but forget that there was ever  
such a Man in it as

THEODOSIUS.

This Letter was the same  
Evening convey'd to Con-  
stantia, who, in reading it,  
tainted; and was still much  
more alarm'd the Morning  
following, by repeated Mes-  
sengers that came to her  
Father's House, enquiring  
whether they had heard  
any Thing of Theodosius,  
who, having absconded from  
Home, could no where be  
found.

The deep Melancholy ob-  
serv'd some Time before to  
hang upon his Mind, made  
them apprehend the worst  
that could befall him. Con-  
stantia, considering herself  
as the occasion of this, ex-  
tremely blam'd her Con-  
duct, for having so silently  
receiv'd the Offer of an  
Husband; and now, looking  
upon the new Lover as the  
Murderer of Theodosius, had  
great Indignation against  
him, and resolv'd to suffer  
her Father's utmost Dis-  
pleasure, rather than re-  
ceive him for her Husband.

Constantia had now no Re-  
lief but in her Devotions  
and Exercises of Religion,  
to which her Afflictions

had for some Years subject-  
ed her Mind, whereby the  
Violence of her Sorrows  
were abated, and her In-  
clinations turn'd towards  
spending the Remainder of  
her Life in a Convent.  
This being determin'd upon  
in the twenty-fifth Year of  
her Age, she was accord-  
ingly receiv'd there-into,  
the Father of which was  
very much renown'd for his  
Piety and exemplary Life;  
to whom this beautiful Vir-  
gin apply'd to confess the  
Trouble of her Mind, and  
obtain Consolation from this  
celebrated Father.

But now to return to  
Theodosius; who leaving his  
House about Midnight, the  
Morning following when  
the Enquiries afore-men-  
tion'd were made after him,  
enter'd into a Religious  
House in the City, where  
in Secrecy he pass'd his Life,  
and became afterwards that  
Father so much celebrated  
for his Piety. This was the  
Convent into which Constan-  
tia was receiv'd, and this  
was the holy Man to whom  
she determin'd to apply her-  
self in Confession. The  
gay, the once amiable Theo-  
dosius, had now taken upon  
him the Name of Father  
Francis, and was so con-  
ceal'd in a long Beard, a  
shaven Head, and a reli-  
gious Habit, that in that  
venerable

• venerable Conventual it was  
 • impossible to discover what  
 • he had been. To this holy  
 • Man, shut up in his Confes-  
 • sional, came *Constantia* one  
 • Morning to confess; when,  
 • kneeling, she open'd the  
 • State of her Soul to him,  
 • and, after giving a History  
 • of a Life full of Innocence,  
 • she came to the Scene re-  
 • specting herself and *Theodo-*  
 • *sus*; on entering upon  
 • which the Tears flow'd  
 • from her in great Abun-  
 • dance, charging herself as  
 • having been the Occasion of  
 • the Death of a Man, that  
 • had no other Fault but that  
 • of loving her too much;  
 • who was extremely dear to  
 • her while he liv'd, and the  
 • Remembrance of his Death  
 • no less bitter to her. She  
 • little thought she was now  
 • speaking to that *Theodosius*  
 • whose Death she was la-  
 • menting, and accusing her-  
 • self as the Occasion of it.  
 • The holy Father could not  
 • hear an Account of Things  
 • wherein he was so nearly a  
 • Party concern'd, without  
 • being deeply affected with  
 • the same, and melted also  
 • himself into a Flood of  
 • Tears, so as to be scarcely  
 • able to command his Voice,  
 • greatly broken with Sighs  
 • and Sobs, so far as to bid  
 • her, after stopping awhile,  
 • to proceed. Her farther  
 • Relation still encreasing the

• Agonies of his Grief, he  
 • could no longer refrain  
 • weeping aloud; and was so  
 • much agitated thereby, as to  
 • cause even his Seat to shake  
 • under him. *Constantia* es-  
 • teem'd this as proceeding  
 • from his great Compassion  
 • towards her, and proceeded  
 • with the utmost Contrition  
 • to acquaint him with that  
 • Vow of Virginity she was  
 • about to engage in, as the  
 • proper Attonement for her  
 • Sins, and the only Sacrifice  
 • she could make to the Me-  
 • mory of *Theodosius*.  
 • The Father, who by this  
 • Time had pretty well com-  
 • pos'd himself, burst out  
 • again in Tears upon hear-  
 • ing that Name to which he  
 • had been so long disus'd,  
 • and upon receiving this In-  
 • stance of an unparalleld  
 • Fidelity, from one who he  
 • thought had several Years  
 • since given herself up to  
 • the Possession of another;  
 • and observing his Penitent  
 • to be over-whelmed with  
 • Grief, was only able so far  
 • to contain himself as to bid  
 • her, from Time to Time,  
 • *Be comforted*—That her  
 • Sins were forgiven; that  
 • her Guilt was not so great  
 • as she apprehended; and  
 • that she should not suffer  
 • herself to be afflicted above  
 • Measure: After which he  
 • recover'd himself enough  
 • to give her the Absolution

in Form; with a Promise, from Time to Time, that he would continue his Admonitions, when she should have taken upon her the holy Veil: And though the Rules of our respective Orders, said he, will not permit that I should see you, yet you may assure yourself, not only of having a Place in my Prayers, but also of receiving such frequent Instructions, as I can convey to you by Letters. Go on therefore cheerfully in the glorious Course you have undertaken, and you will quickly find such a Peace and Satisfaction in your Mind, as is not in the Power of the World to give.

Constantia's Heart was so elevated with the Discourse of Father Francis, that the very next Day she enter'd upon her Vow, and soon after had the following Letter deliver'd to her by the Abbess, from Father Francis:

AS the first Fruits of abstinence and Consolations which you may expect from the Life you are now engag'd in, I must acquaint you that Theodosius, whose Death sits so heavy upon your Thoughts, is still alive; and the Father to whom you have confess'd yourself, was once that Theodosius whom you so much lament. The Love which we have had

for each other, will make us more happy in its Disappointment than it could have done in its Success. Providence has dispos'd of us for our Advantage, though not according to our Wishes. Consider your Theodosius still is dead, but assure yourself of one who will not cease to pray for you in Father

FRANCIS.

Constantia observing the Hand-writing, and reflecting on the Voice and Behaviour of the Person; and, above all, the extreme Sorrow of the Father during her Confession, she discovered Theodosius in every Particular. Then weeping with Tears of Joy, it is enough, said she, Theodosius is still in Being! and I will live in Comfort and die in Peace." Vid. Spectator, N<sup>o</sup> 164.

Here we have seen the Power of the Passion of Love, in its durable and progressive State; the next Instance shews not only its Constancy, but also its Strength and Valour; fearing not even Death itself, though attended with Circumstances of the greatest Horror and Dread.

Clarinda and Clae (says my Author) two very fine Women, were bred up as Sisters



Sisters in the Family of *Romeo*, who was the Father of *Chloe*, and Guardian of *Clairinda*. *Philander*, a fine young Gentleman, and of a most agreeable Conversation, much frequented his Friend *Romeo's* House, and by that Means was much in Conversation with the young Ladies, who both entertained a secret Passion for him, and could well observe that he was not unaffected in his Heart towards them. Each of them thought herself the happy Woman, but the Person below'd was *Chloe*.

It happen'd that while both of them were at a Play, in that memorable Night in the Year 1679, the Playhouse, by some unhappy Accident, was set on Fire. *Philander*, upon the first Hurry of the Disaster, immediately ran where his Treasure was, burst open the Door of the Box, and snatch'd the Lady up in his Arms, supposing it to be *Chloe*; and, with unspeakable Resolution and good Fortune, carried her safe off. He was no sooner out of the Crowd, but he set her down; and, with all the Raptures of a deserving Lover, grasping her in his Arms, *How happy am I*, said he, *in an Opportunity to tell you, I love you more than all Things. My dear, dear Phi-*

*lander* (says the Lady, pulling off her Mask) *this is not a Time for Art; you are much dearer to me than the Life you have prefero'd.* *Philander*, now discovering his Mistake, was greatly astonish'd. The utmost Anguish seiz'd his Soul, and he immediately flew away, while *Clairinda* in vain cry'd after him, *Cruel Philander!*

*Philander* was now pressing against a whole Tide of People at the Doors of the Theatre, and striving to enter with no less Earnestness than any there were endeavouring to get out. He at last effected it; and, with much Difficulty, forc'd his Way to the Box where his belov'd *Chloe* stood expecting her Fate amidst this Scene of Terror and Distraction. She somewhat revives at the Sight of *Philander*, who fell about her Neck with a Tenderness not to be express'd; and, amidst a Thousand Sobs and Sighs, told her his Love, and his dreadful Mistake.

The Stage was now in Flames, and the whole House full of Smoke. The Entrance was quite barr'd up with the Heaps of People, who had fallen one upon another as they endeavour'd to get out. Swords were drawn, and Shrieks on all Sides heard, and no Possibility

' Possibility any longer remain'd for escaping. But his Mind was above such a Thought, and now wholly employ'd in weeping, condoling and comforting. "He catches her in his Arms——The Fire surrounds them——And thus ended these Lovers!" Vid. *Tatler*, N<sup>o</sup> 94.

And since such is the Fate this noble Passion is liable to here, and that the more we love an Object, the more Uneasiness we suffer from its Loss; O! therefore, suffer me here to make a short Transition from one Object to another; from the Creature, to the Creator. An Object this, of all others, by far the most amiable and lovely; and, has this peculiar Excellency, that when once lov'd, can never deceive the Lover; but the greater the Love, the greater the Joy resulting there-from.

All other Objects of Love, how excellent soever, are but faint Resemblances of the Perfections of this; and all the Happiness resulting from them, are but as Shadows, to that flowing from this. And that ineffable Love which induc'd the Son of God to shed his Blood for Man, as loudly proclaims him to be the Object of our Love, as the everlasting Happiness purchas'd

thereby is deserving our Esteem and Admiration: And this is what, at present, mostly tends to afford Comfort and Consolation to my distressed Soul, under my present Circumstances. I would therefore most gladly recommend it to others, who are sorrowing for the Absence of any belov'd Object, and are perhaps in Bitterness thereby, as for the Loss of their First-born; O! therefore, let us remove our Passion from the Creature to the Creator, from which Object neither Time nor Place can separate us, and whom the more we love, the happier we shall be; which, being begun here, will be carried on to all Eternity.

I shall finish this Day's Journal, with the Remarks upon the Weather; which, as I have for many Years observ'd, so I purpose still to continue: And that the Abbreviations may be better understood, the following Directions are given: M. stands for Morning, N. for Noon, E. for Evening, Nt. for Night, and H. for Hour. And to express what Degree of Clearness or Cloudiness appear'd to View, I suppose the Firmament to be divided into 12 equal Parts; if therefore  $\frac{6}{12}$  are clear, the other must be cloudy; if  $\frac{3}{12}$  are cloudy, then  $\frac{9}{12}$  must be clear, &c. So also with regard to Rain, the

the Power of which I divide into 12 Degrees; arising from one Degree, which denotes the smallest Mist, to the twelfth, which expresses the greatest Shower, presently flooding the Surface of the Ground. In like Manner I divide the Wind into 12 Degrees; the lightest Breeze perceivable denotes the first Degree, and the twelfth Degree a violent Storm, call'd a Hurricane, which by its Violence untiles Houses, blows up Trees by the Roots, &c. This being attended to, the daily Remarks of the Weather may thereby be well understood. That of this Day is as follows:

OH. 1, *Saturday*. M. H. 4, clear  $\frac{10}{12}$ . W. 1 D. N. H. 12, clear  $\frac{10}{12}$ . W. 3 D. E. H. 5 $\frac{1}{2}$ , clear  $\frac{11}{12}$ . W. 1 D. Nt. H. 10, clear total. W. still.

OH. 2, (*Journal 2*) *Sunday*. M. H. 7, clear total. W. 2 D. N. H. 12, clear total. W. 1 D. E. H. 5 $\frac{1}{2}$ , clear total. W. 1 D. Nt. clear total. W. still.

Our going hence being deferr'd, I went on Shore, in order to attend the Service of the Day, and also take a View of the Town. The chief Thing for which it is fam'd, as I am inform'd, is that of being infamous for Kewdness and Debauchery.

It consists of about five Hundred Houses; which, for the most Part, make but an ordinary Appearance. It is said to contain seventy-two Ale-houses, and four good Inns.

Here is a new, neat built Church, where I this Day had the Opportunity of receiving the blessed Sacrament, which indeed was no small Motive inducing me the more readily to go on Shore; tho' the common People here know so little of what is done in the House of God, that I was inform'd by several, that the Sacrament was administer'd here only three Times a Year; which, by better Information, from Experience I found to be a Mistake; and which, at present, gave me a more particular Pleasure, as it is the last Time, I suppose, that an Opportunity of this Nature will be afforded me, on the *British* Shore, for a long Season.

East of this Parish, and at no great Distance from it, is *Milton*, which is said to have much the like Number of Inhabitants; and, tho' a different Parish, is yet said to be of the same Corporation.

In the Afternoon I again return'd on Shore, attended Divine Service, and visited a Meeting-House not far distant from the Church. It was small, nearly four square, and was then but thinly fill'd with

with People, as also was the Church.

The Inhabitants of this Place seem not to be overstock'd with Religion, their Minds being too much taken up with the Things of this World to attend duly upon those of a better. It is a Town of great Resort by Sailors, whose corrupt Morals seem much to have overspread the whole Place. These Sort of People are generally no less resolute, than profligate. I might have mention'd in Yesterday's Journal an Instance of this Nature: A Sailor of a Vessel at Anchor, in the Middle of the River, at a considerable Distance from Land, being deny'd going on Shore by the Captain, leap'd from the Ship into the River, and swam towards Shore, 'till he was taken up by a Boat. Had Men as much Resolution to walk in the Paths of Virtue, as they have to follow their own Ways, they would find far less Difficulty to obtain Happiness than now they do in pursuing their Vices.

After Divine Service, I went to take a farther View of the Town, which stands upon the Ascent of a Hill; from the Top of which, an extensive very agreeable Prospect is afforded. It is said to be eight Miles from Rochester, and nine from Cha-

tham. It has scarcely a handsome House in it, and is so sunk in Impiety, that, in some Parts, the Sabbath seems to be as much a Market-Day as any other. Alas! poor Souls! that, after the Manner of a Brute, look no farther for Happiness, than at the Things before them. Happy would it have been for them not to have been born of human Race; that, like the Brutes also, they might have been lost in the Dust of the Earth, and their poor immortal Souls for ever vanish'd into Annihilation; since to go hence without a Jesus, is to fall into everlasting Perdition.

At a little Distance from the Town stands a Windmill, to which is a pleasant Walk, and affords an agreeable Prospect. After taking a View of the Town and Parts adjacent, I return'd on Board, where a Gentleman going Passenger in the same Vessel, whom I shall call by the Name of *Theophilus*, by the Consent of the Ship's Company, concluded the Evening, by reading a Sermon to them.

Oct. 3, (Journal 3) *Monday*.  
M. H. 7, clear  $\frac{1}{2}$ . W. 1 D.  
N. H. 12, cloudy  $\frac{1}{2}$ . W. 1.  
D. E. H. 5 $\frac{1}{2}$ , clear  $\frac{2}{3}$ . W. 3 D.  
N. H. 10, clear  $\frac{1}{3}$ . W. 2 D.

I went on Shore this Morning, to furnish myself with  
such



such Necessaries as seem'd needful. Here is now the Appearance of much Mirth and Rejoicing in the Town, by ringing of Bells, &c. on Account of choosing a new Mayor. Happy would it be for us, if we were as ready to rejoice in Spirit, upon every Succession of new Mercy towards us; and that we were as sensible of our Want of inward Blessings, as we were of outward. This would greatly encrease all our external Joys, and cause a Chearfulness of Spirits, far greater, and far more lasting, than what is afforded from Wine, or the best of any other Liquor whatsoever. For want of this it is, that the Rejoicing of many often ends in Mourning; and the imprudent, or immoderate Mirth of a few Hours, lays a Foundation for the Grief of many Years.

After continuing a short Time on Shore, I again returned on Board; the Vessel being now unmoor'd, and Mr. Wallen, the Pilot, coming on Board, we hoisted Sail, and proceeded about a Mile lower on our Way, viz. opposite to Milton Church; but the Captain not being as yet returned, obliged us to come to an Anchor and wait the same. The nearer Approach to the great Ocean, still widens the View thereof, and brings to Appearance that

vast Expanse of Waters, that the mighty Creator thereof has formed by his almighty Power: Waters! agitated by the Wind, more than abundantly sufficient to swallow up all that attempt their Way upon it, when the proud Waves thereof rise and swell, so as to cause even the Mountains to shake at the Tempest thereof; but that they are restrained exerting their destructive Power; by that great, that almighty, that infinite good Being, who preserves his Creatures floating upon the Surface; and, in a Kind of miraculous Manner, that loudly proclaims his Providence and Mercy to be over all his Works, commands their Power in such Manner, that they cannot be hurt thereby. Oh! therefore, that they would praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of Men. Who is of that infinite Power, as to set Bounds to this mighty Element; and say unto it, 'Hitherto shalt thou go but no farther, and here shall thy towering Waves be stayed.'

Off. 4, (Journal 4) Tuesday.  
M. H. 7, clear  $\frac{1}{2}$ . W. 5 D.  
N. H. 12, clear  $\frac{1}{2}$ . W. 6 D.  
E. H. 5, clear  $\frac{1}{2}$ . W. 3 D.  
Nt. H. 10, clear  $\frac{1}{2}$ . W. 2 D. West.

This

This Day the Wind continuing very fair, much enlarg'd our Desire of proceeding on our Voyage; but the Captain's Absence, 'till Four o'Clock, prevented us, having been thus long unavoidably detain'd, by some Error through Mistake, committed by the Clerks in the Custom-House. In the Judgment of the Pilot, it being now too late to leave our present Station this Night, the Vessel was still continu'd at Anchor, waiting for the Morning.

The ready Obedience paid to the Pilot, in the Direction of this Vessel thro' the dangerous Paths of Shoals and Quick-sands, may not be improper to remind us of the constant ready Obedience we should give to the great Pilot of our Souls, since without which our Vessel can never safely arrive at the fair Haven of eternal Rest. A happy Port this! which, when once obtain'd, is secur'd for ever; but by being ship-wreck'd in the Way, an eternal Loss immediately ensues: A Loss! far beyond the Value of the *Indies*; yea, far exceeding the Wealth of the whole World. The Loss of other Vessels may, and are often repair'd; but the Loss of this is, alas! too great to be repair'd. Nor is it properly so much a Loss of what was

then enjoy'd, as of what would have been enjoy'd eternal in the Heavens. Should we not therefore earnestly implore the Favour of this Pilot, in Behalf of this dangerous Voyage, where indeed the true Channel is narrow, and none can find it without his gracious Help? but the Way of Shoals, Rocks, and Quick-sands, viz. the Way to Destruction, is very broad, and many stumble, fall, and sink thereby for ever. Jesus! reverend be his Name, is this good, this perfectly safe, this ever-blessed Pilot. His *Word*, that Word of Truth, has inform'd us, that he is *the Way, the Truth, and the Life*, and that no one can come to the Father but by him; therefore to enter into the Port of everlasting Rest, must be thro' the Door of his Grace. And this Door is open, and this Assistance is freely offer'd all that will gladly receive it, cheerfully observe it, and diligently obey it. Nor is the Expence thereof like that to be given to this Pilot, viz. be paid in Money, which the Poor and Needy have not to give: No; but the Assistance of this gracious Director is offer'd freely. This all-gracious Pilot, the good Jesus, wants neither Money nor Price for his Assistance, in conducting the Vessel to its proper

proper Haven. And hence, no one need to miscarry for being poor; nor will any one be more readily accepted for being rich; since this Pilot is so far superior to Wealth, as to disdain the Offers of worldly Riches: No; those that will be led by him, must accept of his Guidance freely; it is too invaluable to be purchas'd by Gold, and those that will not accept of it, of free Grace, can never obtain it.

Oct. 5, (Journal 5) *Wednesday*. M. H. 7, clear. W. 2 D. N. H. 12, clear total. W. 4 D. E. H. 5½, clear total. W. 3 D. N. W. Nt. H. 10, clear ½. W. from 6 to 7 D.

Morning being come, about Six o'Clock we weighed Anchor. At Half an Hour after Seven, we got into that Part of the River call'd the *Hope*, having *Nucking*, a small Town, on the North; and *Clift*, another small Village nearly in a Line with it, on the South. The Wind somewhat encreasing, at Half an Hour after Nine, we pass'd by *Lee*, on the North, and is a tolerable looking Village; where, it is said, are good Oyster-Beds; and, on the South, is *Wasley*; where, I am inform'd, are Salt-Pans, for obtaining Salt, tho' no Houses there appear'd in View.

The Wind being now encreased to five Degrees, presses us forward, after the Rate of six Miles an Hour. At Half an Hour after Ten, we pass'd by what is call'd the *Buoy in the Middle*, on the North; and the *Nore*, on the South. This is a small Vessel, moor'd upon a dangerous Sand, where the Channel is but narrow, and is properly furnished with large Lamp-Lights, burning continually during the Darkness of the Night, giving Caution thereby to the Vessels against falling and foundering upon the Sand-bank. Oh! that the Sand-bank of Sin, against which so many Vessels strike and founder for ever, was as carefully shunn'd by us, as this is avoided by the Navigators. Surely the Light of the holy Gospel is far greater than that of the *Nore*, and as plainly points out the destructive Beds and Quick-sands of Sin, as the dangerous Sand-bank is discovered by the other. How is it then that we are so careful to avoid a Danger which can only hurt the Body, but are careless of that which destroys both Body and Soul? Is it because the one is seen, and the other is not? But this that is now seen, awhile ago was not seen, and shortly will again disappear, by the swift Course of the Vessel through the

the Water. But is it e'er the less true, that the dangerous Sand-bank still remains as before, though the Eye has now lost the Sight thereof? Is not the Pilot believ'd, assuring that the Danger there still remains, and that in re-passing it the like Care must be had to avoid it? And is not the great God of all Things to be believed, as well as this Pilot? Is not his most sacred Word worthy of our Credit? And this Word it is that is handed out as a Light, informing us thereby of the many dangerous Banks and Rocks of Sin which threaten our Destruction, and at the same Time shewing us the Way to avoid them: And will we not believe that these Things are true, because we at present see them not? Yes, surely, whatever God, by his Word, informs us, ought to have far more Credit with us, than the Words of a Man. But if we will not believe that we shall strike upon the Sand, and be lost thereby for ever, it is our own Fault, not the Fault of our Pilot.

This Vessel, or Light, call'd the *Nore*, is not large. She is constantly attended by Persons looking after her, who, it is said, have 50*l.* per Annum for the same. And as this is to prevent Vessels from Danger on that Side, so is the *Buoy* afore-mention'd to prevent

the like Danger on the other. It is large enough to be seen at a Distance, and painted Red to become thereby the more visible, and is call'd the *Buoy in the Middle*, on Account of the Sand on which it lies; which is call'd the *Sand in the Middle*, as lying between two Channels, which afford Water deep enough for Vessels to pass and repass; but such as draw fourteen Feet, or upwards, Pilots chuse to keep to that which runs up by the *Nore*, as being deeper than the other.

About Ten o'Clock, by sounding, we found we had twenty-one Feet Water; which afterward gradually encreas'd to forty-one and a Half: And hence there is Plenty of Water, our Vessel scarcely drawing above fourteen Feet, and is deeply laden with King's Stores for *Gibraltar*. She is said to measure an Hundred Feet from Head to Stern, and is about sixteen Feet wide in her Cabin within.

About Eleven o'Clock we were opposite to the Island of *Shipecy*, where the Land looks high; but the Haziness, near the Shore, prevented the making any satisfactory Observations about it.

Somewhat after Twelve o'Clock, the Tide falling, and the Pilot, on that Account, fearing to proceed, by reason of



of some Flats to go over, we  
cast Anchor.

About Three o'Clock we  
again hoisted Sail, and pro-  
ceeded till somewhat after  
Five; when, the Sun being  
near setting, the Pilot fearing  
to proceed, by reason of the  
many Sands, which at Night  
cannot be so well avoided, we  
again cast Anchor, being at  
no great Distance from the  
*Buoy*, call'd the *Spaniard*;  
which, perhaps, took its Name  
from some *Spaniard's* being  
there lost.

The great Ocean now ap-  
pears very august to us. The  
Sight of Land begins to fail  
us, and Eastward nothing but  
the watery Element appears.  
The nearest Land to us, on  
that Side, is said to be *Hol-  
land*. By reason of a fresh  
Gale, and an open Sea, our  
Vessel has a considerable Mo-  
tion, tumbling from Side to  
Side, yet still held fast by the  
Anchor. What an apt Em-  
blem of the World does  
our present Situation afford?  
which is full of restless Spi-  
rits, that, like the continual  
Motion of our Vessel, are  
in constant Agitation, distract-  
ed with a thousand Cares and  
Fears: Some thirsting after  
Honour, some after Wealth,  
and some after Preferment;  
while others are no less en-  
slav'd to Passions, that level  
them below the Beasts that  
perish; being led Captive by

their Lusts, following all Un-  
cleanness with Greediness.  
Others are hedged round  
with sore Vexation, Anxiety  
and Care; being on all Sides  
distressed, and in continual  
Fear of an Arrest, and there-  
by haled into Confinement.  
Others are oppressed with  
deep Want and Poverty, ha-  
ving suffer'd the Loss of all  
Things, and now wishing for  
Death, as the last Remedy, to  
rid them from the perplex-  
ing Waves of a troublesome  
World.

What a noble Lesson of  
Instruction does the Care of  
this Pilot hand forth to all  
these? He is fearful of pro-  
ceeding, without Light to  
conduct him; and, when he  
does proceed, it is with the  
utmost Precaution. May we  
not hence learn to do like-  
wise? While we proceed in  
the Light of God's Love, we  
walk securely, and the rag-  
ing Waves of the World  
cannot hurt us; our head-  
strong Passions will be sub-  
du'd, and tho' in the Midst of  
boisterous Winds, threaten-  
ing Danger on all Sides, yet  
the Anchor of Hope, in God's  
Protection, will cause the  
Vessel to ride secure, and all  
the threaten'd Danger will be  
surmounted: But then all  
possible Precaution must be  
taken to steer aright between  
Fear and Despair, Hope and  
Presumption; wherein the  
Light

Light of God's Love will protect us, and while we walk wisely thereby, we walk securely.

OH. 6, (Journal 6) *Thursday*. M. H. 7, clear  $\frac{7}{8}$ . W. 7 D. N. H. 12, cloudy  $\frac{1}{2}$ . W. 6 D. E. H. 5, cloudy  $\frac{1}{2}$ . W. 4 D. N. H. 10, cloudy  $\frac{1}{2}$ . W. 4 D.

About Six o'Clock this Morning we set sail, with a brisk Gale. Somewhat after Seven we passed the narrow Passages between the two *Buoys*: The one is call'd the *Woolpack*, on the North; the other, the *Lower Buoy of the Spell*.

Here the Channel is very narrow, so that it requires good Conduct and Care passing through it; in which, the *Woolpack* is very near approach'd unto. A little beyond which, on the South Side, is *Backwell*; where is a Church, call'd the *Two Sisters*, as having two Spires just of the same Height and Shape.

Here Land can only be seen on the South Side, which is, in some Places, pretty high. The Swell encreasing, the Motion of our Vessel is now encreas'd to a disagreeable Degree; which, in some Measure, begins to affect me with what is call'd Sea-Sickness.

At some Distance beyond *Backwell*, is *St. Nicholas's*; and, at much the like Distance, is *Buckington*, which is the last Church seen on the Sea-Coast, till that at *Margaret* appears, which we passed by somewhat before Nine o'Clock. It has the Appearance of a pretty large Village, with some of its Houses situated near to the Sea Shore.

Here begins the *North Foreland*, which bounds the Sea with a high cliffy Bank, extending in this Manner a considerable Way; beyond which the Course is steer'd S. E. for the *Downs*.

Somewhat after Eleven o'Clock we pass'd by *Romans-Gate*, commonly call'd *Ramsgate*. Here is a tolerable looking Village, bordering upon the Sea Coast. From hence Eastward *Calais*, on the *French Shore*, appears in Sight. To the North of us appears the Breakers upon the *Goodwin-Sands*, running high, and foaming much. How properly does this represent the Fury of the Proud? who, tho' they swell much, and foam with Rage at Opposition, like *Haman* against *Mordecai*, yet is their Power so happily limited, that, like these foaming Waves, after making a great Noise for awhile, they subside and vanish from the Sight; and,

D

while

while they threaten Destruction to others, make a Pit for themselves to fall into; when they are gone upon the sudden, and their Place shall know them no more, for the Lord shall laugh them to Scorn, and blast them with the Brightness of his Countenance.

This Place, call'd the *Goodwin-Sands*, which is said to be upwards of nine Miles long, reaching from *North Foreland* to *South Sand-head*, I am inform'd, was formerly an Island of considerable Value; but, being invaded by the Sea, was overcome and swallow'd up by it; some say, as a Judgment for the Wickedness of its Owner: Which may be possible, since many Places of much greater Note than that ever was, has been destroy'd by Sin; as *Sodom* and *Gomorrab*, &c. But however that be, it is now no small Terror to Seamen, and has been the unhappy Cause of the Loss of many Souls, who have there been shipwreck'd, and for ever lost. At Low-water it is said to be dry several Miles, when Curiosity, at Times, leads Persons to walk upon it; to whom it has sometimes been fatal and become a Grave, by their imprudently walking too far from their Boat, so as not to be able to reach it

again, before the Tide has over-taken them; when the Sand, which before seem'd to be hard and firm, now, it is said, almost suddenly dissolves and melts from under their Feet.

How like is this to the Promises of the Deceitful, by which many unwary Souls have been unhappily undone? With their Mouth they speak smooth Things, but their Tongues are deceitful; their Throat is an open Sepulchre, whereby they lie in wait to deceive; and, like these *Goodwin-Sands*, prove destructive to those who think themselves secure under their Promises. Let us then remember that prudent Caution from the Word of Life, 'That we trust not in Man, nor in the Sons of Men, but in the living God; for in the Lord *Jehovah* is sure Fidelity, and everlasting Strength.'

In coming by *Margaret*, we sail'd by a direct Side-wind; but our Course is now so alter'd, as to go before it. The increas'd Motion of the Vessel so much increas'd my Sickness, as obliges me frequently to cast off the Contents of the Stomach. This brought on me a Drowsiness; when, after a short Sleep, I was greatly refresh'd.

At

At Twelve o'Clock, *Deal* now appears in Sight, at some Distance before us. It is a considerable Village, bordering upon the Sea Coast; beyond which is call'd the *South Foreland*, and bounds the Sea by high cliffy Ground. Here Boats frequently attend to take Pilots from on Board outward bound Vessels to the Shore, viz. when a fair Wind serves for Vessels continuing their Course directly through the *Downs*, without stopping.

A little after Twelve o'Clock Mr. *Wallen*, our Pilot, a careful, skilful Man, living in *Rotherhitb*, left us, being carried ashore to *Deal*, by one of the Boats afore-mention'd, who, it is said, get their Living by this Means; but the Expence for setting them ashore, is at the Captain's Charge. This, for our Pilot, was Seven Shillings and Six-pence; but there is no set Price for this Matter, every one agreeing as they can. From *Deal* its common to take Horse for *London*.

At about Half an Hour after Twelve o'Clock we came abreast of *Deal*, not far from which is the *Downs*; which, in a short Time after, we pass'd, taking a cursory View of a Man of War, that then lay at Anchor there.

At Two o'Clock we pass'd by *Dover*, which is a small Village, situated low upon

the Sea Coast, under very high Cliffs; which so obscures and diminishes the Houses, as to give them the Appearance of little Huts. The Castle, which is a very old, ruined Building, stands upon the Hill, and commands a noble Prospect. On the opposite Side, viz. directly across the Channel, appears the high Cliffs of *Calais*, said to be twenty-one Miles Distance.

The Islands of *Scilly*, towards which our Course now lies, is said to be about three Hundred and forty-two Miles Distance from *Dover*. After having pass'd *Romney* and *Dinginess*, about Five o'Clock, *Beachy-Head* was in View, though at a considerable Distance. That Part bounding the Sea is high, cliffy Land. About Nine o'Clock we judg'd ourselves to be nearly over-against *Hellington*, which is said to be about eight Miles on this Side *Beachy-Head*. Hitherto we have sail'd this Day about seventy-five Miles; and now, the Wind falling, we go after the Rate of three Miles and an Half an Hour, steering our Course W. by S.

Oct. 7, (Journal 7) Friday.  
M. H. 7, clear  $\frac{9}{12}$ . W. 4 D.  
E. N. H. 12, clear  $\frac{7}{8}$ . W.  
4 D. E. H. 5, clear  $\frac{7}{8}$ . W.  
6 to 7 D. Nt. H. 10, clear  
 $\frac{10}{12}$ . W. 7 D.

D 2

Wc



We have hitherto been favour'd with as fair Wind and Weather, as we could desire. We still continue our Course as before, and go about three Miles an Hour. At Eight o'Clock we were suppos'd to be opposite to *Brightelmstone*, and have since last Night, by Computation, run upwards of thirty-one Miles; having pass'd from *Hellington*, above-mention'd, by 1. *Worsham*, 2. *Bexill*, 3. *Bulzerhith*, 4. *Pemsey*, 5. *West-Dean*, 6. *The Seven Cliffs*, 7. *Cookmere*, 8. *Sutton*, 9. *Seaford*, 10. *Bishopston*, 11. *Denton*, 12. *Newhaven*, 13. *Telscomb*, 14. *Brightelmstone*, 15. *Blechington*, 16. *Shoreham*, 17. *Launbing*, 18. *Terring*, 19. *Gereing*, 20. *Preston*, 21. *Rustington*.

Somewhat after Seven o'Clock the Isle of *Wight* appear'd in Sight; which, from *Brightelmstone*, is said to be forty-eight Miles. At One o'Clock we were abreast of it, which, bounding the Sea, is high and clifty.

Our Course is now W. by S. going after the Rate of three Miles an Hour, with four Degrees of Wind, perfectly fair for us, and still encreasing. At Half an Hour after Five it was encreas'd to upwards of six Degrees, which set us forward after the Rate of five Miles, and upwards, per Hour; and, if this fresh Gale continues, we hope by

To-morrow to be beyond the Isle of *Seilly*.

Its very visible to be observ'd, how a fresh, fair Gale cheers the Hearts of Navigators. A Satisfaction appears in the Mind, and a Kind of secret Pleasure transfuses itself throughout the Countenance, which may serve as a faint Representation of a Person going prosperously on to the Haven of eternal Rest. God's holy Spirit breathing upon his, causes a Transfusion of Joy, throughout every Function of Life. The animal Spirits are exhilarated, the Heart reviv'd, the Soul satisfy'd, the Hope encreas'd, and Faith strengthen'd; which enables to look beyond the travelling Way, despising the Difficulties attending it, by the View of the glorious Haven of eternal Rest, whither it is going.

This is the happy Situation of those who are travelling, with a fair Wind, to the heavenly *Canaan*; and, Oh! that this may be the happy Portion, not only of all here present, but of all subsisting in the whole Universe; for then would the World be fill'd with the Knowledge of the Lord, as the Waters cover the Seas. A Happiness would here be felt in the Soul, which nothing could exceed, but that of being call'd Home to everlasting Rest.

*Theophilus,*

*Theophilus*, the Gentleman I before-mention'd as going Passenger with us, by Leave of the Captain, settled the Hours for the Morning and Evening Sacrifice, viz. That for the Morning after the Eight o'Clock Watch was set, and that for the Evening at Five o'Clock; when such of the Ship's Company, as were not immediately engag'd, were desir'd to attend.

I can't but wish this Method may be agreeable to the Whole of our Society. When Duty becomes a Pleasure, then is that Soul sailing before a fair Wind, towards the Haven of Rest. But how sensible soever we are of external Wants, which with Diligence we seek, and are glad when obtain'd, the internal are little attended to; and, though far more deserving our Regard than the other, yet the Tide of Inclination being against them, they become neglected; and the Duty being esteem'd a Burden, is therefore laid aside, and if ever, yet but coldly thought upon.

This good Custom of joining, with united Supplications, for Blessings to the Throne of Grace, will I hope, among other Things, tend to prevent the horrid Custom of Cursing and Swearing, now almost continually heard among us: For as the Mind is

assisted by Prayer, and instructed by the Sacred Scripture, set home upon the Mind by the holy Spirit, it will begin to feel the many Stabs made upon the Soul, by the frequent Use of prophane Oaths, and will then avoid and abhor them, as destructive to its present Happiness and future Well-being. The horrid Ingratitude of abusing their best Friend, by prophaning his sacred Name, in whom they live, move, and have their Being, can't but appear so odious, as to cause them to forsake it with Detestation, and abhor themselves for having so long and so much offended herein.

*Theophilus* has already frequently advis'd against it; shewing the great Folly of using a Custom that has neither Profit, Pleasure, nor good Breeding to recommend it, but directly opposite thereto, since it tends to give a Person the Character of a Clown and an Infidel.

About Nine o'Clock the Isle of *Wight* bore about eight or nine Leagues to the Northward of us, our Course being due West, and going about four Miles and a Half per Hour.

Oct. 8, (Journal 8) *Saturday*. M. H. 7, cloudy  $\frac{2}{3}$ . W. 7 D. N. H. 12, cloudy  $\frac{3}{4}$ . W. 8 D. E. H. 5, clear

clear  $\frac{7}{8}$ . W. 8 D. N. H.

10, clear  $\frac{11}{12}$ . W. 9 D.

A very fresh Gale has attended us all Night. We press forward after the Rate of six Miles an Hour. Our Vessel is said to be a very good Sailer; but, being so deeply laden, much obstructs her Speed. From Nine o'Clock last Night to Eight this Morning, we have run about fifty-two Miles, and are opposite to *Tinnmouth-Bar*; near to which, it is said, there is a River runs up to *Exon*.

*Start-Point* is about twenty-two Miles beyond us. This Point is of considerable Length, jutting itself out into the Sea. Nothing but the great Ocean now appears on all Sides. Our Course is still West. We have a strong fair Gale, of eight Degrees and a Half, and run upwards of seven Miles an Hour.

At Half an Hour after Two o'Clock, the Wind is now encreas'd to about nine Degrees. We run about eight Miles an Hour. The Sea runs very high, and sometimes sprays over our Vessel. At Nine o'Clock, the Wind is still to above nine Degrees and a Half, and our Run by the Log is now upwards of eight Miles an Hour.

We now judge ourselves to be opposite to the *Lizard*, which is one Extremity of

the County of *Cornwall*, forming somewhat the Resemblance of the Toe of a Shoe, and projects the farthest into the Sea of any other Part of Land. Some Miles beyond this is another Point of Land, jutting out also a considerable Way, somewhat resembling the Heel of a Shoe, and is the Land's-End; and which, from the *Lizard*, is said to be fifty-five Miles and a Half. A very large Bay is form'd between these two Points of Land.

Our Vessel has now considerable Motion, and causes the Water to be in much Foam about her. The Seas swell to a great Height, whereby we are much rock'd and tumbled. Profane Swearing seems, for the present, to be much abated. *Theophilus* is using all possible Means, to prevent and drive this horrid Custom out of the Ship. The Ship's Company attend very orderly at the stated Hours for religious Duty. They seem to be attentive to the Word; read, and join in the Duty of Praise.

How happy is that Change, which passes from worse to better? From Darkness to Light? From the Chains of Sin, to the Liberty of the Sons of God? When the Ears are turn'd from the Din of horrid Oaths, calling down Damnation,

Damnation, to listen to the good Word of God, inviting to Salvation? When the Tongue, which before was continually exercised in the Devil's Drudgery, reproaching its Maker, casting about Firebrands, Arrows and Death, calling for Destruction, even eternal Damnation, upon himself and others, is now employed in praising its Creator, and interceding in Behalf of Mankind: Oh! happy Change, producing more happy Consequence; even that of passing from Death to Life; from being a Child of the Devil and Heir of Hell, to become a Child of God, and an Heir of his Kingdom of Glory.

Would but the Simple, the Unwise, the self-destroying Part of Mankind, a little but taste this hidden Manna, the Pleasure and Satisfaction resulting there-from would be such, as could not but induce them speedily to change their Master, that feeds them only with delusive Shadows; and give up their Names and the Powers of their Faculties to him, who has to give the Bread of everlasting Life, and a Crown of Glory, as the perpetual Monument of his Love. May this be the happy Portion of all here present, and of all in whom is the Breath of Immortality!

Ten o'Clock, the Wind is now increas'd to the tenth

Degree, and is become a Sort of a Hurricane, whereby the Sea is greatly agitated; and, by one of its Waves, has made its Way into the great Cabin. We now run, by the Log, nine Miles and an Half in an Hour; but, though the Wind is become boisterous, yet we have this Satisfaction, that it is fair for us, and carries us with such Speed on our Way, that we may now truly be said to fly upon the Wings of the Wind.

Off. 9, (Journal 9) *Sunday*.  
M. H. 7, clear total. W. 9.  
 $\frac{1}{2}$  D. E. N. H. 12, clear total. W. 9 D. E. clear  $\frac{1}{2}$ .  
W. 8  $\frac{1}{2}$  D. N. H. 10, clear  $\frac{1}{2}$ .  
W. 9 D.

This Morning, about Six o'Clock, the Rope of the Tillard, whereby the Vessel is steered, broke; which oblig'd the Mariners, with all possible Diligence, to loosen the Sails, and let the Ship drive; while, by others, the Helm below was pressed to the Starboard, or Leeward Side of the Vessel, thereby keeping the Head to Windward, till another Rope could be provided, fastened to the Helm, and fixed to the Tillard; which was done with much Expedition, when the Ship was again righted, and we proceeded on our Way. We happily sustained no Damage by this Accident, tho' sometimes, it is said, the Masts of Vessels



Vessels have been carry'd away by it, especially in so hard a Gale as we then had. Alas! in how unhappy a Case should we have been to have lost our Masts? which are of the same Use to a Vessel, to press her forward, by the Help of Sails fastened thereto, as Faith is to help a Sinner forward thro' the Sea of this troublesome World. Faith and Courage are the Masts, Hope and Love are the Sails, Perseverance is the Rudder, and good Resolution the Helm; while these hold fast together, the Sinner, however heavy laden, cannot but press forward; and, as Love is more and more excited, so will the Sails be more and more extended, and the Body be moved, with greater Velocity, towards its desired Haven, *viz.* the Haven of eternal Rest.

A blustering Gale has continu'd all Night, which oblig'd us considerably to lessen Sail, notwithstanding which we have been carried on after the Rate of nine Miles an Hour; and have run, since last Night, ninety-four Miles. Our Course is now W. S. W. We have a very rough Sea, which gives us great and continual Motion. The Log is hung once every two Hours. By this, at Eight o'Clock, we went eight Miles and an Half in an Hour.

What is call'd the Log, is a three-square Bit of Board, with a Line fasten'd to it, having one of the Sides made heavier than the other, by Lead fasten'd to it, to cause it to sink in such Manner as to stand partly Edgeways in the Water. The Board is thus prepar'd, and furnish'd with a Line; which, at some Distance from the Board, has a Bit of red Rag. This Board being drop'd over-board at the Stern of the Vessel, the Lead sinking one Part of the Board, disposes it so as to resist being easily drawn upon its Surface; but, by its Resistance, pulls out the Line as the Vessel presses forward, and leaves it: And as soon as the red Rag passes the Hand of him who has the Line, a Minute or Half-Minute Glass is immediately turn'd; and, by observing how much of the Line is wear'd out while the Glass is running, they thereby judge how many Miles the Vessel runs in an Hour, the Line being provided with Knots, each one denoting a Mile; hence as many Knots as is run out in that Minute, so many Miles the Vessel goes.

It is said the *French* and *Dutch* use another Method to judge of the Way the Vessel makes through the Water; The one, by walking the Deck; the other, by flinging something

something over-board, and observing how long it is in passing the Length of the Vessel.

The Wind being now upon one Side, and very fresh, causes our Vessel very greatly to heel to Leeward, and makes it very difficult to walk the Deck, or from one Side of the Cabin to the other, by reason of the great Motion of the Ship.

In the last twenty-four Hours, *viz.* from Twelve o'Clock Yesterday, to Twelve this Day, we have run by the Log one Hundred and ninety-six Miles. We are now in 47 Degrees 30 Minutes Latitude. Wind eight Degrees and a Half.

This Day has been as agreeably spent, as any since my being in this Situation. At Eight o'Clock, according to the usual Custom, the Bell rung for attending on Morning Duty. At Eleven o'Clock they were, by the Request of *Theophilus*, call'd together again, who read to them a Sermon. At Five again, the Evening Service was perform'd; when the Ship's Company attending, behav'd with Decency and Order.

What *Theophilus* seem'd more inclin'd to instruct them in, was the Knowledge of the Scripture, in which he found them greatly wanting; and the better to make Improve-

ment herein, in the most expeditious Way, began at the First of *Genesis*, and proceeded going through such Parts, as he apprehended tended most to Edification, yet carrying on the Series of the History in such Manner, as that the Sense or Chain thereof might not be abruptly broke off, but smoothly pass from one Place to another.

At Seven o'Clock, our Vessel is now so violently shaken by the boisterous Waves of the Sea, that it is extremely difficult to keep one's Seat, even by the Assistance of the Hands employ'd in holding fast by the adjacent Parts. And being now in the Bay of *Biscay*, famous for a high, swelling Sea, especially with the Gale we now have, we are more abundantly tossed.

This is the Life which Mariners are daily liable to. A Life full of Danger, Uncertainty and Anxiety. Alas! what are they not expos'd to suffer! yea, what do they not frequently endure! Their Life almost continually hangs in doubt before them, and their Hardships keep pace with their Dangers. Surely none seems more to merit Heaven by suffering, than those who occupy their Business in great Waters; and yet, alas! none seem to think of it less. By the Eight o'Clock Log, we run eight

E

Miles

Miles an Hour. Wind still nine Degrees high. Our Course is S. W. by S.

*Oct.* 10, (Journal 10) *Monday.* M. H. 7, cloudy  $\frac{1}{2}$ . W. 8 D. N. H. 12, cloudy  $\frac{1}{2}$ . W. 8  $\frac{1}{2}$  D. E. H. 5, cloudy  $\frac{3}{4}$ . W. 7 D. after wet 2 D. Nt. H. 10, cloudy total. W. 9  $\frac{1}{2}$  D.

This Morning about Eight o'Clock our Main-Top-sail Yard snap'd in the Middle; but, by timely Assistance, no other Damage was done. It is remarkable what Diligence is given by the Mariners, when any Accident calls their Attention: How soon they mount the Ropes, ascend to the Top of the Masts, and with surprizing Expedition repair what is amiss.

Is not this a useful Lesson to the Sluggard, in the Pursuit after Happiness? What can be equal to the Comforts of eternal Life? Surely not the mending of Sails, or repairing the Breaches of the Vessel's Rigging: And yet these Things are done with great Diligence and Care, while the other is coldly attended to, as a Thing of no Consequence. Alas! how lamentable is the Imprudence of the human Species? who, while they shew all Readiness in Matters of no great Moment, neglect those of infinite Concern. What inex-

pressable Care and Solitude is taken to guard against the Dangers of a momentary Life, which yet can't be long preserv'd secure? while those which threaten an eternal State of Misery, are neglected, despis'd, and laugh'd at as a Thing of nought. O! let us consider this, and be wise; as wise, at least, for the Things of Eternity, as others are for the Things that perish: For yet a little while, and our present Situation will vanish, and know us no more; and where shall we then appear, if Heaven is not secur'd to us now?

We are still favour'd with the Continuance of a brisk Gale; and, what is most remarkable herein is, that as our Course stands more to the Southward, the Wind also veers about more to the North, whereby it still continues fair for us.

*Theophilus*, in remarking this, could not help expressing his Thankfulness, in very pathetick Terms: 'Surely, 'this, is the Lord's Doing, 'and it is marvellous in our 'Eyes. Who has so great, 'so loving a God as our God, 'in all Things that we seek 'unto him for!'

At Ten o'Clock, by the last Log, we run seven Miles in an Hour. We now suppose ourselves to be even with Cape *Finister*. At Twelve o'Clock,

o'Clock, by the Log, we still continue the same Speed ; and, since Twelve o'Clock Yesterday, have run an Hundred and eighty Miles.

I have before mention'd, that the Ship's Way is measur'd by the Number of Knots upon a Line, veard out, during the running of a Minute Glass. Ninety-six Feet of Line is calculated to thirty Seconds of Time, and each ninety-six Feet of Line is equal to one Knot, and each Knot is equal to a Mile. Though five Thousand two Hundred and eighty Feet makes a Mile, by common Computation, allowing only forty-four Feet to thirty Seconds, or eighty-eight Feet to one Minute, or Knot of Line, which falls short of the Number above, viz. at ninety-six Feet to the Knot, four Hundred and eighty Feet to the Mile ; yet this is allow'd, by Ship-Calculation, so much being suppos'd to be lost by the Ship's turning and veering about : And hence five Thousand seven Hundred and sixty Feet are, by Mariners at Sea, allow'd to a Mile, instead of five Thousand two Hundred and eighty allow'd by Land.

The Distance of *Gibraltar* from *London*, by the Scale, is as follows, viz.

From *London* to the Island of *Shikey*, thirty-two Miles.

From the Island of *Shikey* to *North Foreland*, thirty-two Miles.

From the *North Foreland* to the *South Foreland*, twenty Miles.

From the *South Foreland* to the Lighthouse, nineteen Miles.

From the Lighthouse to *Beachy-Head*, thirty Miles.

From *Beachy-Head* to *Shoreham*, twenty-eight Miles.

From *Shoreham* to the Isle of *Wight*, forty-six Miles.

From the Isle of *Wight* to *Portland*, forty-six Miles.

From *Portland* to *Start-Point*, fifty-six Miles.

From *Start-Point* to the *Lizard*, seventy-seven Miles.

From the *Lizard* to the *Land's-End*, fifty-five Miles and a Half.

From the *Land's-End* to *St. Mary's*, in the Island of *Scilly*, twenty-eight Miles and an Half.

Which, being added together, gives the Distance from *London* to *St. Mary's*, in the Island of *Scilly*, to be four Hundred and seventy Miles. From the Island of *Scilly* to *Gibraltar*, by Measure, is one Thousand and eighty Miles ; which, by the Addition of four Hundred and seventy Miles, gives the whole Distance from *London* to *Gibraltar* to be one Thousand five Hundred and fifty Miles.



Our Course from *Dinginess* to the Island of *Scilly*, was West. From the Island of *Scilly*, across the Bay of *Biscay*, to Cape *Finister*, S. S. W. From thence to the *Borlings*, and from thence to Cape *St. Vincent*, which is about thirty-one Miles beyond *Lisbon*, we continu'd much the same Course. From Cape *St. Vincent* to *Gibraltar*, E. S. E.

At Seven o'Clock the Wind was seven Degrees, wet two Degrees. We run six Miles an Hour. At Ten o'Clock the Wind was nine Degrees and a Half. We run eight Miles per Hour, though we have but three Sails up. The Fore-Top-sail has three Reefs, the Main-Top-sail one. Altho' the Wind is high, yet the Vessel seems to have less Motion than she had Yesterday, which perhaps may be owing to our being out of the Bay of *Biscay*.

Oct. 11, (Journal 11) *Tuesday*. M. H. 7, clear  $\frac{5}{12}$ . W. 10 D. N. H. 12, clear  $\frac{7}{12}$ . W. 10 D. E. H. 5, clear  $\frac{5}{12}$ . W. 9  $\frac{1}{2}$  D. Nt. H. 10, clear  $\frac{7}{12}$ . W. 9 D.

We have had a very tempestuous Night, and the Wind still continues very high. The Waves are become mountainous, and encreases the Motion of our Vessel more than has yet been; and,

though the Wind still continues very fair, yet we can carry but little Sail.

Whoever now takes a View of the Sea, can't but stand amaz'd at the mighty Agitation of the great Waters, and be astonish'd at the Power causing them thus to swell and toss themselves, as though they meant to swallow up and destroy us in a Moment; and it seems wonderful, that they have not Power to perform their Threatening: Who then would not exceedingly fear and tremble before that tremendous Majesty, who has Power to measure these mighty Waters in the Hollow of his Hand, and before whom they are but as a Drop of the Bucket? Yet are not these Elements, the Wind and Water, a Reproach to us, while they obey their Creator's Will, rising and swelling at his Command, lifting up their Waves on high; and again, at his Command, become peaceable and still? while we have *Precept upon Precept, Line upon Line*, and still remain as rebellious and disobedient as before. Alas! for us, that we were born of human Race! born in a superior Rank to the other Parts of the Creation, while we suffer them to be a Reproach to us, by far excelling us in their Obedience to their Creator's Will! Should

Should we not herein blush with Shame, that we should not better answer the Dignity of our Nature, and the Will of our Creator, and be ever ready to obey his Commands, in Proportion to the Obligation we are under thereto; and more especially, as our Honour, our Happiness, our eternal Tranquility, depends upon it? Should we not obey this great, this mighty *Jebo-rah*, who has such mighty Power and Strength to exert in our Behalf; who being for us, the whole World cannot hurt us; and who, as he has a Heaven of everlasting Joy for those that obey him, so has he a Hell of never-ending Misery, as the Representation of his Wrath and Indignation towards those who will not be obedient to him. On such he will, e'er long, execute his Threatening, and upon the *Ungodly* rain Fire and Brimstone, the Storm and Tempest of his Wrath, for ever!

By Observation, this Day, we are now in 42 Degrees 51 Minutes, of Latitude. Wind N. E. Course S. S. W. By the Log we run eight Miles an Hour. Miles run since Yesterday Twelve o'Clock, are as follows, *viz.*

H. 2, M. 7. H. 4, M. 6  $\frac{1}{2}$ .  
H. 6, M. 6  $\frac{1}{2}$ . H. 8, M. 8  $\frac{1}{2}$ .  
H. 10, M. 8. H. 12, M. 8.  
H. 2, M. 8. H. 4, M. 8.

H. 6, M. 8. H. 8, M. 8  $\frac{1}{2}$ .  
H. 10, M. 9  $\frac{1}{2}$ . H. 12, M. 8.  
Total, in twenty-four Hours, one Hundred and ninety Miles. Wind now E. N. E. Ship's Course S. S. W.

About Two o'Clock last Night the Sheet-Rope of the Starboard Main-Top-sail broke, but was again soon mended. At Twelve o'Clock, our Course is still S. S. W.

We are now considerably beyond Cape *Finister*. The Wind and Sea continue very high; insomuch, that the Waves frequently force into the Cabin, and whatever is loose, slips and slides about with great Violence.

At Five o'Clock, the Wind was still ten Degrees. This Evening a Sparrow-Hawk was taken upon the Tackle of the Ship, whither he had come for Rest, having so far flew from the Shore, as to lose Sight of Land, and knew not which Way to go to obtain it again. It has follow'd our Vessel the major Part of the Day, sometimes making Excursions after little Birds, when any happen'd to come in Sight, two of which he catch'd and destroy'd; nor was it in our Power to prevent the poor trembling Animals from becoming a Prey to its voracious, swifter-wing'd Enemy.

Every Creature has its Enemy; but Man, still more unhappy,

unhappy, has many; seeking not only to deprive him of human Life, but also of Life immortal, and reduce him to Death eternal; where the Worm, viz. the Conscience dieth not, never ceases tormenting, and the Fire of God's Displeasure is not quench'd.

After taking this Hawk, we put him into a large Cage, and fed him with the Intrails of Fowls, which he eagerly devoured. The whole Day has been very blustering and squally. Many Seas have been shiped, and the Water has come in even at our Gallery Windows, and frequently rushes into the Cabin through the Port-Holes: Hence we are depriv'd of a dry Floor to sleep in, yet we have still Matter of Thankfulness, that though the Wind is so high, it continues fair for us, by which the Vessel is driven forward a great Pace, causing the Water about her greedily to foam. She runs now eight Miles an Hour.

Oct. 12, (Journal 12) *Wednesday*: M. H. 7  $\frac{1}{2}$ , clear  $\frac{7}{8}$ . W. to 7 D. N. W. N. H. 12, a short Shower to 4 D. W. 8 D. E. H. 5, clear  $\frac{5}{8}$ . W. 6  $\frac{1}{2}$  D. N. H. 10, clear total. W. 3 D.

We were still sailing upon the Wings of a fair Wind. Our Course is now S. E. Wind N. E. Our Friend and Passenger, *Theophilus*, remarks with Thankfulness the indulgent Favour of the Almighty towards us, that as we veer from one Course to another, so he is pleased to cause the Wind also to veer about in our Favour. Were we sufficiently watchful, we might see abundant Cause of Admiration in many gracious Providences, that are frequently lost by Inattention; whereby the Means of leading us to Love and Gratitude thereby is also lost, and the Benefit which would from thence attend us frustrated. Thus our Blindness and Inattention to the Ways of Providence, becomes our Folly, and oft-times our Ruin; since a Forgetfulness of Mercies receiv'd, terminates in Ingratitude, which is hateful both to God and Man; but a watchful Eye upon the Hand of Providence, and a grateful Heart to thank him for every Instance of his Mercy, will introduce to still greater Favour, and an Increase of repeated Blessings.

O! how aimable is Gratitude! especially when it has the supreme Benefactor for its Object! It may then be looked upon as the most exalted

exalted Principle that can actuate the Heart of Man. It has in it something noble, disinterested, and generously devout. Repentance indicates our Nature fallen; and Prayer turns chiefly upon a Regard to one's self; but the Exercises of Gratitude subsisted in Paradise, when there was no Fault to deplore, and will be perpetuated in Heaven, when God shall be *All in all*. The Language of this noble, this divine Temper, is, 'I am unspeakably obliged, and undeserving of such Blessings. What Return shall I make? What Reward shall I give unto the Lord, my God, for all his Benefits? His Praise shall ever be in my Mouth.'

Early this Morning a Sail appear'd in Sight, then at a great Distance, but now approached nearer. Was it a Time of War, a Sight of this Nature would afford us much Uneasiness; for, tho' those are ever safe whom God keeps, yet Means for Safety are always to be used, since this is the Way by which he acts; and, in our present Situation, we are altogether unprovided for the least Defence; and therefore should we be visited by a Pirate, or any other Vessel more reputable, pretending Ignorance in the

late concluded Peace, we could not but fall an easy Prey to them. But this, I trust, will not be our Lot; having hitherto experienced the divine Protection, and found that the Lord is gracious, we must hope for it unto the End.

At about Half an Hour after Nine, the Vessel before seen now disappear'd, which is no disagreeable Thing to us, as removing every Kind of Suspicion of what she might be, whether Friend or Foe. For this, we were ready to join with *Theophilus*, in saying, 'Our God is all gracious, and inexpressibly good; his holy Name be praised!'

Half an Hour after Twelve, by this Day's Observation, we were in 40 Degrees 37 Minutes Latitude. We now reckon ourselves about forty-five Miles on this Side Cape *Roxent*; though not so far from the Rocks, called the *Borlings*. Cape *Roxent*, is called the Rock of *Lisbon*, and is said to be about thirty Miles from *Lisbon*; which lays behind it so many Miles on the Land, called *Tajol* or *Tagus*. *Lisbon* River runs up beyond it, on the other Side, about thirty Miles. Our Course is now S. S. E. Our Run, the last twenty-four Hours, is as follows:

H. 7;



H. 2, M. 9. H. 4, M. 9.  
 H. 6, M. 9. H. 8, M. 8.  
 H. 10, M. 8. H. 12, M. 8.  
 H. 2, M.  $5\frac{1}{2}$ . H. 4, M.  $5\frac{1}{2}$ .  
 H. 6, M. 6. H. 8, M. 7.  
 H. 10, M. 6. H. 12, M.  $5\frac{1}{2}$ .  
 Total one Hundred seventy-three Miles.

At Half an Hour after One, we got Sight of Land, when also appear'd a Sail at some Distance a-head of us. While we were at Dinner, the Stedden Sail Mast, called Boom, or the Driver, broke, though no other Damage followed.

Somewhat after Three o'Clock, the Rocks, called the *Borlings*, appeared in Sight. They are a Cluster of Rocks, standing in the Sea, at some Distance from the *Portugal* Shore, and are said to be five in Number, one of which is very large and high; and, at a Distance, seems somewhat to resemble a Sugar Loaf. On one Side of which is a gradual Ascent to its Top, which is said to be higher than any House in *London*. There is another adjoining to it, that is nearly as high, though not so large. The rest are small and craggy. Between them and the Land, there is Room and Water enough for Ships of any Burden to pass and repass, but Mariners rather choose to keep without them. At about

three Miles beyond is an Island, which seems to be about three Miles in Length and one in Breadth, and is furnished with Inhabitants. Though it appears to be quite barren of Trees, or any Thing of that Nature; yet, I am informed, some Corn, and other Herbage, grow there. Fishing is the chief Employment of the Inhabitants. From the *Borlings* to *Gibraltar*, is said to be about three Hundred and sixty-six Miles.

Oct. 13, (Journal 13) *Thursday*. M. H.  $7\frac{1}{2}$ , clear  $\frac{1}{2}$ . W. 7 and 8 D. N. H. 12, clear  $\frac{1}{2}$ . W. 8 D. E. H.  $5\frac{1}{2}$ , clear total. W. from 9 to 9 D. Nt. H. 10, clear total. W. from 9 to 10 D.

The Wind blows a fresh Gale, but the Morning is fair and pleasant. The Rock of *Lisbon* is now at some Distance a-stern of us; upon the Top of which, it is said, lives a Hermit that is very courteous and civil to Strangers that pass that Way. This Rock is very high and craggy, and mounted up into the Air. We are now nearly opposite to Cape de *Espichel*, which runs out into the Sea, and forms the Banks of the other Side of *Rio Tagas* River; as Cape *Rosent*, or the *Lisbon* Rock, forms the Northern Side, being about twenty - four Miles distant from

from each other. One Side of the Bank of Cape de Espichel forms the Bank of the River Cadaon, which is about twelve Miles over.

We are now about sixty-six Miles on this Side Cape St. Vincent, when our Course turns East, directly up to the Streights of Gibraltar, which is about two Hundred and forty Miles distant from hence. The Land, leading to Cape St. Vincent, now appears a-head of us. By this Day's Observation, we are in the Latitude of 38 Degrees 20 Minutes. Our Course, from the Log-board, since Twelve o'Clock Yesterday, take as follows:

At Half an Hour after One o'Clock, saw the Land, bearing S. E. by S. about seven Leagues. At Three o'Clock, the *Borlings* bore S. S. W. six or seven Miles. At Six o'Clock, they bore S. E. distant about five Miles.

Miles run, viz. H. 2, M. 6. H. 4, M. 6. H. 6, M. 5  $\frac{1}{2}$ . H. 8, M. 2, S. W. Ditto M. 2, S. S. W. H. 10, M. 3, S. S.  $\frac{1}{2}$  W. Wind N. by E. H. 12, M. 5  $\frac{1}{2}$ . H. 2, M. 2  $\frac{1}{2}$ , S. S. W. Ditto M. 3, S. by W. Saw the Land S. S. E. H. 4, M. 5  $\frac{1}{2}$ . H. 6, M. 5  $\frac{1}{2}$ . Wind S. S. W. with Rain. Set the Stedden Sails. H. 8, M. 6, S. by E. Saw the Rock of *Lisbon*, bearing N. E. about nine or ten Leagues. H. 10,

M. 6, Wind E. N. E. H. 12, M. 6  $\frac{1}{2}$ .

The Cape Land of St. Vincent bore S. E. by S. distant twelve or thirteen Leagues. Miles total, the last twenty-four Hours, one Hundred and thirty-four.

We have this Day, especially this Afternoon, had a very pleasant Gale, with good Weather, which has press'd us happily forward, running after the Rate of seven Miles an Hour, having the *Portugal* Shore all the Way in View, and no great Sea, to rock and disturb our Ship, tho' there is a very fresh Gale of Wind. Cape St. Vincent is now in View, and expect soon to be opposite to it, purposing to alter our Course about Twelve o'Clock, to run strait up for *Gibraltar*, where we hope to arrive by *Saturday* next.

We have this Evening pass'd by a Shore, Part of which was the most mountainous I ever saw. It seem'd to reach up to the Clouds; but, by what Name it is called, I could not learn. By a very fresh Gale, our Ship now runs after the Rate of ten Miles an Hour: Somewhat wonderful it is, that a Vessel so deeply laden, and of so large a Body, should be forced through the Water with such mighty Velocity; nor less wonderful is it, that any can behold these Things without

without admiring with Thankfulness, the Author of these Elements; which, while with such mighty Force it so swiftly sends the Vessel forward, has not Power to injure or destroy her. This, tho' it ought to excite to Thankfulness, yet, like other Mercies esteem'd only as common Things, is therefore regarded as a Thing of course, without being noted as a Matter of peculiar Thankfulness.

Oct. 14, (Journal 14) Friday.  
M. H. 7, clear total. W. 8  
D. N. H. 12, clear total.  
W. 8  $\frac{1}{2}$  D. E. H. 5  $\frac{1}{2}$ , clear  
total. W. 6 D. Nt. H. 10,  
clear total. W. 7 D.

At present we are again out of Sight of Land. We have a fresh Gale, and sufficiently fair for us; for which we are reminded, by *Theophilus*, to be thankful, that God has, hitherto, been before us in all our Ways; O! may we have Hearts to praise and glorify him continually, for all his Mercies; that we may not, by Ingratitude, provoke him to withdraw his gracious Favour from us.

Nothing is more provoking to the Divine Being than Ingratitude: *Were there not ten cleansed*, says our Lord, *Luke xvii. 17. but where are the Nine?* And it is objected to King *Saul*, by the Prophet, that he had greatly sinned in

disobeying the Word of the Lord, to whom he had such great Obligations, for being by him appointed King over *Israel*, *I. Sam. xv. 17.* God's Favours toward us, are had in Remembrance by him, and it is Sin in us not to acknowledge them. Thus the Blessings of Health, Food, Raiment, Faculties of Speech, Hearing, &c. while daily enjoyed, call for the daily Tribute of Praise and Adoration; and a grateful Mind will be ever thankful for the same. 'Every Day  
' will I give Thanks unto  
' thee, and praise thy Name,  
' because it is so comfort-  
' able,' was the Language of the Grateful of old; and is still the Practice of such as retain a suitable Sense of the Mercies of God towards them; being thereby mindful of the Divine Precept, *In every Thing give Thanks.*

By this Day's Observation we were in 36 Degrees 34 Minutes Latitude; and hence, we want but thirty Miles of being as far to the South as is needful. Our Way and Distance run in the last twenty-four Hours, take as follows:

H. 2, M. 5  $\frac{1}{2}$  S. by E. Wd. N. by E. H. 4, M. 6, S. Wd. N. H. 6, M. 7  $\frac{1}{2}$ , S. S. W. H. 8, M. 8. Reefed Fore-Topsail. Weather fair. H. 10, M. 9. H. 12, M. 9, S. Wd. N. by E. Set Main-sail, and took the second Reef in the

the Main-Topfail. H. 2, M.  $6\frac{1}{2}$ , S. E. by E. Wd. N. N. E. H. 4, M. 7. H. 6, M. 7. H. 8, M. 7. The two Reefs in the Main-Topfail taken out. H. 10, M.  $7\frac{1}{2}$ , S. E. by E.  $\frac{1}{2}$  E. H. 12, M. 8. Total, in the last twenty-four Hours, one Hundred and seventy-two Miles.

Perhaps had something more been allow'd, it would not have exceeded our Running last Night by the Log, being ten Miles, whereas but nine was set down. The Log is flung every two Hours; and, when the Wind is not a perfect steady Gale, Allowance is made in the Log Reckoning for the same. Thus upon flinging the Log, if the Vessel is found to go after the Rate of ten Miles an Hour; yet, if the Wind has not been so high, during the two Hours, as when the Log was flung, the full Number of Miles then measur'd is not set down, but an Allowance made for the Deficiency of Wind, during Part of the two Hours.

At Four o'Clock, the Land was seen from the Main Top-mast, a-head of us; and, at the same Time, a Sail coming towards us, suppos'd to be coming from Cadiz. Before Five o'Clock, the Land plainly appear'd from the Deck; when the Vessel, before seen, disappear'd.

At Six o'Clock we shorten-ed Sail, as wanting Light, lest we should run in too near the Land. How blessed a Thing is Light! without which we can do nothing. Oh! that we did but duly consider those Words of the Lord of Life; 'Work while 'ye have the Light; the 'Night cometh when no Man 'can work.' How soon will the Night of Darkeness, the long Night of Death, overtake us all? when, if we have been unmindful of employing the Light, while it remained, in the Work of our Master; if we have idled it away upon ourselves, in gratifying our Vanities, neglecting our Master's Service and our Soul's Interest, then will the Night of Death be succeeded to us, by an everlasting Night of Horror and Darkeness, where will be weeping and gnashing of Teeth. O! may this not be the sad Portion of any here!

At Ten o'Clock we lay by, waiting for the Morning, being afraid to proceed. In this Case, the Head of the Vessel is kept to the Windward, with one Sail filled, to carry her forward; and another backed, to keep her in *Statu quo*. In this Situation the rising of the Sea gives her far more Motion, than if she was under Sail. We now reckon ourselves to be about



twelve Leagues from the Streight's Mouth, through which we pass to *Gibraltar*.

OH. 15, (Journal 15) *Saturday*. M. H.  $7\frac{1}{2}$ , clear total. W.  $6\frac{1}{2}$  D. N. H. 12, clear total. W.  $5\frac{1}{2}$  D. E. H. 5, clear total. W. 5 D. Nt H. 10, clear total. W. 5 D.

About Five o'Clock this Morning we again set Sail, and soon after had the Cape's Mouth open'd before us, having both the *European* and *African* (or *Barbarian*) Shore in View, the Banks of which appear exceeding high. The Cape, which now appears, is call'd *Trofalgar*. It is upon the *European* Shore, and leads up to the Bay of *Gibraltar*, through the Streight's Mouth. The Wind is fresh, but now against us. We have long enjoy'd it fair, and have not been thankful enough, therefore are we now oblig'd to lie by and drive, waiting for a more favourable Wind. We have here a large Swell of the Sea, which gives our Vessel a very great, disagreeable Motion.

Somewhat after Twelve o'Clock we set Sail, plying to Windward, going from the Land, the Wind being yet contrary to us. This Morning early we saw a Sail, which now disappears. Our Course and Ship's Way, these

last twenty-four Hours, take as follows:

H. 2, M. 7. Course S. E. by E. Wd. N. N. E. H. 4, M.  $7\frac{1}{2}$ , S. The Land ahead. H. 6, M.  $6\frac{1}{2}$ . Two Reefs taken in both Topsails; the Courses haled up. H. 8, M.  $4\frac{1}{2}$ . H. 10, M. 5. H. 12, lay up, N. W. by W. fell off W. by W. continu'd so 'till Five o'Clock, then made Sail. Cape *Trofalgar* appears about seven Leagues Distance. Wd. E. N. E. From Two to Eight lay up. H. 8, M.  $3\frac{1}{2}$ , E.  $\frac{1}{2}$  S. Wd. N. N. E. H. 10, tacked about. H. 12, Cape *Spattle* bore E.  $\frac{1}{2}$  N. Distance about four Leagues. The Number of Miles, by the Log, the last twenty-four Hours, is only thirty-four.

Somewhat before Two o'Clock, being got a considerable Way to the S. W. along the *Barbarian* Shore, we tack'd again for the Cape, now at a long Distance from us.

We have been this Forenoon much incommoded, by great Plenty of Flies infesting the Cabin; which, though not large, are very troublesome, and penetrating through the Stocking, much trouble one's Legs with their Stings.

Though we have sail'd a considerable Way along the *African* Shore, yet I have not been

been able to discern any green Tree or Shrub. Nothing but high, uneven, clif- fy, barren Land, appears to View. Here and there a little Grass may be seen; and also some Smoak arising from distant Places, but no Houses nor living Creature appear.

This Part of the World is inhabited by Moors, which are a People in Complexion between a Mulatto and a Negro; by Religion, Pagans and Mahometans. Here the Light of the ever-blessed Gospel has not yet shin'd. A View of this barren Land, (barren with regard to Vegetation, but much more unhappily barren in the Knowledge of the blessed Gospel) gave *Theophilus* a most sensible Concern. From considering their benighted State, and the Misery of Darkness surrounding them, a visible Uneasiness appear'd in his Countenance. Sorrow seiz'd his Mind, and he could not help pouring forth his Soul to God in their Behalf, that the Moorish Land might be blessed with the Knowledge of the holy Jesus; and that the Light of the glorious Gospel might shine into their Hearts, as the Morning Sun; banishing from thence their unhappy benighted State of Darkness; reviving them from the Death of Sin, to a

living Faith in Jesus Christ; and that the whole World might be filled with the Knowledge of the Lord, as the Waters cover the Seas. O! may the Merits of the precious Death of the holy Lamb of God, e'er long, visit the remotest Climates, and darkest Corners of the Earth! Command thy Gospel, blessed Jesus! thy everlasting Gospel, to take the Wings of the Morning, and travel with yonder Sun. Let it fly upon strong Pinions among every People, Nation, and Language; that where the Heat boils, and the Cold freezes, thou mayest be known, confessed and adored. O! let every Mouth break forth in the Words of the evangelical Prophet; 'O Lord, thou art  
' my God, I will exalt thee:  
' I will praise thy Name, for  
' thou hast done wonderful  
' Things; thy Counsels of  
' old are Faithfulness and  
' Truth. Thou hast been a  
' Strength to the Poor, a  
' Strength to the Needy in  
' his Distress, a Refuge from  
' the Storm, a Shadow from  
' the Heat, when the Blast  
' of the terrible Ones is as a  
' Storm against the Wall.  
' Thou wilt keep him in perfect Peace, whose Mind is  
' stayed on thee With my  
' Soul have I desired thee in  
' the Night; yea, with my  
' Spirit within me will I seek  
' thee

'thee early.' *Iſa.* xxv. 1, 4. xxvi. 3, 9. O! grant that Strangers to thy Name, and Enemies to thy Doctrine, may be enlighten'd with thy Knowledge, and won to the Love of thy Truth! O! may that beſt of *Æra's* come, that wiſh'd-for Period advance, *When all the Ends of the World ſhall remember themſelves, and be turned unto the Lord, and all the Kindreds of the Nations worſhip before him.*

This introduc'd ſome Conference upon this Head, wherein *Theophilus* ſeem'd much affected, by conſidering how ſmall a Part of the World had embraced Chriſtianity, and how few of thoſe that were call'd Chriſtians behav'd as ſuch; which brought to Mind thoſe Words of the holy Jeſus, viz. *That narrow is the Way, and ſtrait is the Gate that leadeth unto Life, and few there be that find it.* What Thanks therefore, ſaid *Theophilus*, have we to return to God, for the Enjoyment of this inſtimable Treafure, the Sacred Scripture, whereby Life and Immortality are brought to Light.

Having advanced pretty near the Cape's Mouth on the African Shore, we tack'd, lying as near the Wind as we could, purpoſing to get as far as poſſible over to the European Shore, that we might have the better chance to get

through the Cape To-morrow. We have much diſagreeable Motion, from the ſwelling of the Sea.

*Oct.* 16, (*Journal* 16) *Sunday.* M. H. 7, clear total. Wd. N. E. 4 D. N. H. 12, clear total. W. 1 D. E. H. 5, clear total. W. 4 D. Nt. H. 10, clear total. W. 3  $\frac{1}{2}$  D.

We are now got a conſiderable Way back upon the *Spaniſh* Coaſt, and are in View of a *Spaniſh* Town, which ſome think is *Cales*, but are not certain. Many Watch-Towers are placed all along the Sea Coaſt, at no great Diſtance from each other, upon the Top of which is Light placed every Night. Before Twelve o'Clock we again tack'd for the Cape of *Gibraltar*; and, being ſo far to Windward, hope we ſhall be able to reach it, if the Wind proves not too much contrary to us.

*Theophilus*, who upon all Occaſions expreſſes his Senſe of Dependence upon the divine Being, would that we ſhould at all Times apply to him for Help, acknowledge him, in all Things, and ſeek to him for Favour and Succeſs, on whoſe good Will and Pleaſure the Winds attend. He, as a gracious and compaſſionate Creator, is  
ever

ever ready to hear and answer the Request of such as put their Trust in him. Though this is a Custom so little in Practice, that it seems almost to be laughed out of Countenance, as a Thing extremely ridiculous and idle: To such an unhappy Pitch of Insolence and Impiety are some arrived, as not only to condemn their Creator themselves, but also to ridicule and despise those that revere and honour him. The ever-blessed, compassionate Jesus wept over *Jerusalem*, for the Hardness of their Hearts. These were *Jews*, and did not profess Christianity; but how much more would the same holy, compassionate Lamb of God pour forth Tears in these Days, where so many, who call themselves Christians, banter and ridicule all who endeavour to live as Christians? Yet the Truth of God still remains; 'Say ye to the Righteous, that it shall be well with him; for they shall eat the Fruit of their Doings. Woe to the Wicked, it shall be ill with him; for the Reward of his Hands shall be given him?' About Ten o'Clock, the Wind not suffering us longer to continue our Course along the *Spanish Shore*, which here is high, rocky, and uneven,

affording no Prospect of Green Trees, Shrubs, &c. we tacked about, and stood for the *African Shore*; and, in a short Time, lost Sight of the Town seen this Morning: And getting into the Middle of the Entrance, leading through the Mouth of the Streights, was assisted by the Indraught, said here to be always running in. By the Assistance of this we advanced forward, though but slowly.

At Twelve o'Clock, the Wind so fell as obliged us to lie to, and drive up by the Indraught, or Current of the Tide, which now carried us forward apace. Here a great Number of small Vessels, under Sail near the Shore, call'd Satees, appear'd in Sight. The Distance between Land and Land in this Cape, is reckon'd to be about fifteen Leagues; though, to the Eye, it has not the Appearance of being at so great a Distance, but the high Land on each Side may cause that Deception.

Somewhat before Two o'Clock, to our no small Joy, we had a fresh Gale sprung up in our Favour; wherein the divine Promise was fulfill'd to us, *Ask, and ye shall receive.*

Smoak in many Places upon the *African Shore* appears, but no living Creature can be seen.



seen. By the Indraught of the Current, and the Assistance of a fair Wind, which, says *Theophilus*, calls for our Tribute of Thanks, we are pressing forward a great pace, and have now pass'd by *Tangier-Bay*; beyond which is a Town of the Moors, though not visible in passing the Cape. About forty Leagues beyond that Town, it is said, is a Seat of the Great Mogul, or Emperor of *Morocco*. In passing through the Mouth of the Streights, the Mariners have a Custom of collecting Half a Crown from every Person, who has not before pass'd it; and, in default of Payment, are sometimes ducked at the Yard-Arm, having a Rope fasten'd about them, and thereby let down into the Sea three Times.

About Three o'Clock we pass'd by *Teraiff*, which is a *Spanish* Town upon the Sea Coast; beyond which is a small Island, call'd *Teraiff-Island*, with a Castle or Tower upon it. It is situated near the Mouth of the Streights of *Gibraltar*; and, in Time of War, is a Town that greatly annoys Vessels passing that Way. The Shore here has a Fortification and several Buildings placed along it, at the Bottom of very high, craggy, mountainous Hills, which afford the Appearance

of some green Bushes, and other Vegetation.

At Four o'Clock we were opposite to what is call'd *Ape's-Hill*, on the *African* Shore; which is an exceeding high, clifly Hill, or rather Mountain, raising up its Head above the Clouds, and is said to be twenty-one Miles from *Gibraltar*, which now plainly appears in Sight.

At some Distance beyond *Ape's-Hill*, is a *Spanish* Town and Garrison, call'd *Sieutter*. To this Place, it is said, Criminals from the *European* Shore are sent, as to a State of Banishment, where they are oblig'd to be continually under Arms, because of the Moors, who are daily seeking to drive them from this Fort, as standing upon their Premises. A little beyond this Town and Garrison stands a Town of the Moors, call'd *Tetuan*, but it is not visible in passing through the Mouth of the Streights. The Account of our Course and Way, by the Log-board, since Yesterday Twelve o'Clock, take as follows:

At 2, Course N. W. Wd. N. N. E. One Reef in both Topsails. Tacked. H. 4, Course E. H. 6, Cape *Spattle* bore E. Bent the Sheet Cable. H. 10, Wd. E. N. E. clear. H. 12, Cape *Spattle* bore S. E. by S. H. 2, M.  $3\frac{1}{2}$ , N. by

N. by W. Fair to H. 10. Light Breezes, and variable. H. 12, Cape *Spattle* bore S. W. by W. three Leagues.

Somewhat before Seven o'Clock we arriv'd at our Port, and cast Anchor before *Gibraltar* Town. And hence, from the Time of our passing through the *Downs*, viz. at Twelve o'Clock on *Thursday*, the 6th Instant, to our casting Anchor in this Harbour, is ten Days and six Hours, which is frequently a Voyage of five Weeks. Hence therefore we have great Reason to be thankful, that we were thus favour'd with so short a Passage. O! may our Hearts be ever mindful of Mercies confer'd, and be exercis'd in the Duty of Thankfulness for the same.

This Place, call'd *Gibraltar*, is a very high and steep Rock, with a Garrison-Town situated under it, and gives but a very odd Idea to the Mind, at the Appearance it now makes: But a further Knowledge of the Place will enable me to form a better Judgment of it.

Off. 17, (Journal 17) *Monday*. M. H. 7, clear  $\frac{7}{8}$ . W. from 4 to 7 D. N. W. N. H. 12, clear  $\frac{7}{8}$ . W 6 D. E. H. 5, cloudy  $\frac{10}{12}$ . W. 5 D. Nt. H. 10, cloudy  $\frac{10}{12}$ . W. 2 D.

Our Company on Board this Vessel has, in all, hitherto been thirty-seven Souls, twenty-seven of which were Mariners, for the Navigation of the Ship: The other ten were Passengers, seven of whom were Soldiers, call'd Matrosses, who are shortly expected to leave us, as being design'd for the Service of this Garrison. One of them, who is a Corporal, has behav'd in such Manner as to deserve the Name of a devout Soldier. I wish the like could be said of all the rest.

*Theophilus* had a particular Regard for this Officer, and express'd it as a Matter of Comfort to him, that among Persons of all Characters and Stations of Life, God had some that were not afraid to own him, nor asham'd to bear the Reproach of Jesus, for living as becometh a Christian. It is indeed a Matter of much Concern, that the Number of such is so small; but the Lord of Life has long since call'd his-chosen Ones, *A little Flock*; and has said, That wide is the Way that leads to Destruction, and many there be that go in, thereat. Great is the Encouragement given to respect and own him as our Lord and Master, for to such he speaks those comforting Words, *Fear not, it is your Father's good Pleasure to give you*

*you the Kingdom. In the World ye shall have Tribulation; but be of good Cheer, I have overcome the World.*

Somewhat after Nine o'Clock the Captain went on Shore, waited on the Governor, and got Instructions how farther to determine where the Ship should be station'd, to be deliver'd of her Stores; which, by the Governor's Appointment, was to be in what is call'd the *New Mole*, where no Vessels are permitted to lie, without Leave from him.

About Eleven o'Clock the Captain again coming on Board, the Matrosses went on Shore; after which we weigh'd Anchor, hoisted Sail, and fell down about a Mile lower, nearer the Mouth of the Harbour; and about One o'Clock we again anchor'd, or rather was moor'd, in the *New Mole*, at but a little Distance from the Shore, in about six Fathoms Water; which, though it was thirty-five Feet deep, yet was it so clear, that the Bottom might plainly be discern'd.

Here we were visited by some of the Gentlemen of the Place, which prevented my going ashore this Day, as intended. One of these Gentlemen kindly offer'd me his Company To-morrow, to shew me the Town, Castle, and what else is worthy of Notice.

There are here many Stands for Centinels, plac'd within Call of each other, whose Custom it is very frequently to be sounding aloud, *All is well*; which being begun by one, is receiv'd by the next, and so from one to the other passes through the Whole. The different Key of Voices, sounding thus all Night, makes it a Sort of an agreeable Oddity. This is done to prevent any Disturbance that might possibly arise from the Enemy, under the Shelter of Darkeness.

Happy would it be for us were we as diligent to guard against the Attempts of our spiritual Enemies, as we are against our temporal, which yet are far more dangerous and destructive to us: The one can only deprive us of this mortal Life, which, in its best State, is scarcely worth a wise Man's Desire; but the other's Attempt is to deprive us of an immortal, ever-glorious State, wherein is Fullness of Joy and Pleasure for evermore. The one kills the Body only, but the other destroys both Body and Soul for ever, in Torments inexpressable. The one takes us only from the Protection of an earthly Prince, whose Laws, when obey'd, secures us only from suffering thereby; but the other deprives us of the Favour and Protection of the King

King of Kings, whom to obey is everlasting Peace and Joy. How great therefore is the Folly of human Nature, thus to fear the Shadow, while they despise the Substance? To be tenacious in preserving a momentary Life, and ever watchful against the Assaults of the Enemy upon it, and yet suffer an infinitely worse Enemy to approach undisturbed, and take Possession of the Soul? O! therefore, let us learn some useful Instruction from these Centinels, that as they are ever watchful, frequently calling to each other to know whether all is well, so let us awake from the Sleep of Idleness, and arise from the Death of Sin, that Christ, our King, may give us Life. 'Let us not sleep, says the Apostle, as do others, but let us watch and be sober; putting on the Breast-plate of Faith and Love, and for an Helmet the Hope of Salvation; admonishing and provoking each other in Love, as good Soldiers, to stand fast in our Duty,' knowing that we serve not a temporal King only, but a spiritual, *Who is holy, just and good; even God, blessed for evermore.* And as our spiritual Enemies, viz. the World, the Flesh, and the Devil, are far more powerful and watchful for our Destruction than our

temporal, let us be advis'd by Paul the Apostle, that great and most experienc'd General in the Christian Warfare, 'and put on the whole Armour of God, that we may be able to withstand in the evil Day. Stand therefore, says he, having your Loins girt about with Truth, and having on the Breast-plate of Righteousness, and your Feet shod with the Preparation of the Gospel of Peace. Above all, taking the Shield of Faith, where-with ye shall be able to quench all the fiery Darts of the Wicked. And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God; praying always, with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance and Supplication for all Saints. For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places.'

Thus is discover'd to us our Enemies, and thus is presented to us the Weapons by which we are to overcome them, which are four, viz. Faith, Truth, the Word of God, and frequent Prayer; which is there expressed by



*Praying always, with all Prayer and Supplication in the Spirit.* O! therefore, let us act as Men of Courage, and good Soldiers of Jesus Christ; and, by rightly displaying these Weapons of our Warfare, we shall become more than Conquerors over all that oppose us: And finally getting the Victory, shall finally be everlastingly rewarded with a Crown of immortal Glory, eternal in the Heavens.

OH. 18, (Journal 18) *Tuesday.* M. H. 7  $\frac{1}{2}$ , cloudy  $\frac{1}{2}$ . W. 1 D. N. H. 12, cloudy  $\frac{1}{2}$ . W. 1 D. E. H. 5, clear total. W. 3 D. Nt. H. 10, clear total. W. 1 D. Moonlight and pleasant.

Since last Night there fell much Rain. This Forenoon, though greatly indisposed with a violent Cold, much affecting my Head, yet, being favoured with the Company of the Gentleman Yesterday mentioned, I went on Shore, and took a View of the Town. It is situated under an exceeding high Rock, of about two Miles and a Half long, which extends nearly from one Extremity of the Place to the other. In some Places it mounts up to that exceeding Height, as that the Clouds may sometimes be seen floating below it.

The Town is said to contain about one Thousand five Hundred Houses, and six Thousand Inhabitants; of which Number one Thousand are said to be *Roman Catholicks*, and six Hundred *Jews*. The Town chiefly consists of one Street, of about a Mile in Length, extending from what is called *South-Port-Gate*, to *Water-Port-Gate*. It is shut up by four Gates, viz. *Water-Port*, *Land-Port*, *South-Port*, and *New-Mole-Gate*. Out of this long Street run several short ones, of different Names; one of which, called the *Irisb-Street*, is of ill Fame: Near to which is the Navy-Office, Parade, and the White Cloisters, in the Way to the *Spanish Church*, which is pretty large, and now used for divine Worship by the *Roman Catholicks* of this Place, who daily resort there for that Purpose. It is ornamented with a Variety of Altars, Images and Paintings, with Lamps burning, &c. The *Genoese* have also a School here, which is kept by the Minister of the Church.

After taking a View of the Town, we went to see the Hospital, here erected for diseased Sailors in the King's Service. This is situated about a Mile out of Town, beyond the *New-Mole*.

*Mole*, towards what is called *Europea-Point*, and is an agreeable airy Place, commanding a good Prospect; and, though not yet finish'd, is said already to have cost Fifty Thousand Pounds. It is furnished with Lower, and Upper Wards. Those of the Ground Floor are about twenty Feet wide, and fifty long. Those above Stairs run into the Roof, which is unceiled. It forms a Square, opening into an Area in the Middle, of about sixty Feet square. Above the Wards, are furnished with hanging Galleries, of about ten Feet wide; which, being coverd, is extremely convenient for Patients to walk, and exercise themselves in; which also, being provided with Benches, they may rest themselves at Pleasure. This is the more necessary for this warm Country, where the Heat is sometimes very considerable, and but little Air stirring. At present there is but three Patients here, and only one of them that keeps his Bed, viz. a poor Boy; who, by a Fall, is thought to have fractured his Skull, and is now so delirious as to be tied down in his Bed. The Top is provided with a little Terrace, which somewhat improves the Prospect.

After this we visited what is here called the *Vineyard*. It is a pretty large Piece of Garden Ground, lying upon a Descent, in the Occupation of one who rents it, maintaining himself and Family by the Profits thereof. Here are Plenty of Lemons, Quinces, Pomgranates, &c. also Garden Greens, Peas now in Bloom, and others still younger, coming forward. By the Side of this Garden, is a Locust-Tree, very different from the Name of a Tree so called in *America*. It bears pretty large Pods, about three Inches long, and brown when ripe. They are furnished within with a Sort of clammy Pulp; which, before it grows dry, is of a sweetish Taste. They are said to be used only as Food for Asies, here called *Borakers*.

In various Places here are great Plenty of what, in *England*, is called the Aloe Plant. They grow strait, and mount up to about fifteen or twenty Feet high. Some of them measure eight Inches round, and are full of Bloom, which afford an agreeable Sight. Here is also Plenty of Prickly Pears; which, though in *England* is nourished in hot Houses, and preserved in Pots as a Curiosity, never growing large; here it grows wild,

wild, and very large. Two of those I saw To-day had formed Bodies of a considerable Bigness: One of them measured near a Foot Diameter, with large spreading Leaves and Fruit; which, when ripe is red, and nearly two Inches long, one broad at its Base, and about Half that Breadth at its *Apix*, or small End. Here are also several Palm Trees, some of which grow to about thirty Feet high, though not very strait. Their Leaves are branched out from a Stem, running from the Body of the Tree, six or nine Feet long. Upon each Side of this Stem grow the Leaves which are long and narrow; in which Manner they proceed, still shortning, as they continue to the Extremity of the Stem, when they fall into a Sort of a Point.

From the Ascent here, an agreeable and pleasant Prospect is afforded over the Parts adjacent; which, tho' it cannot be large, by reason of the higher Ascent of the Rock, yet it is agreeably variegated, presenting to the View the Feeding of greater and smaller Cattle. Tho' they are seen here in no great Plenty, yet what is seen, is seen with Pleasure. Nor is there Support for many, the Place affording but very little Grass, as being

almost an entire Rock. Provision in Cattle, Sheep, &c. is brought here in good Plenty from the Moors in *Barbary*. The Mouth of the Streights here being only a few Miles over, small Vessels can soon pass and repass from one Place to the other.

The Buildings of this Town are generally mean and low, very few Houses being above one Story high. They are chiefly built of Stone, and the Roof covered with *Spanish* Tiles. The Shops are but small, they make but a mean Appearance, and are mostly occupied by *Genoese*, *Jews*, and *Turks*, and but very few by the *English*. It is a Complaint here, that Foreigners meet with more Encouragement than those of the *English* Nation. Whether it is that they offer more for the Liberty they enjoy, or are more obliging in their Address for it, I know not.

The Amusements of this Day call to my Remembrance the Words of the Psalmist, viz. *That the Works of the Lord are great, sought out of all them that have Pleasure therein.* Wherever we cast our Eyes, we may behold Something that bespeaks infinite Wisdom, Goodness and Greatness. This mighty Rock, is an amazing Instance of his Power.

Nothing

Nothing less than infinite Power could be the Author of it; and nothing short of infinite Wisdom could so contrive it, as to give it the Form, Magnitude and Power it now appears to have. Oh! *that Men would therefore praise the Lord for his Goodness, and declare the Wonders that be doth for the Children of Men!* Yet among all his Wonders, none seems greater than that of a harden'd Heart; who, daily seeing the wonderful Works of God, and the Greatness of his Power and Wisdom, is not thereby taught to fear, love, and adore him for the same.

And hence arises the Source of Man's Misery: His greatest Misfortune is his want of Self-knowledge, and this arises from the want of Reflection and Consideration. An Ignorance of our dependent State, the Design of our Creation, and the End of Providence in placing us here, is the Beginning, Progress, and Cause of all our Wretchedness and Misery. Did we consider that our Existence here is but momentary, that we have no Certainty of continuing from one Hour to the other, we could not give up ourselves to those Vices, which require a long Space of Repentance; or, if not repented of, will sink us into everlasting Misery. Again,

did we consider that here we have no continuing City, no steadfast Habitation, no Place of abiding Duration, we should not set our Affections upon it as though it was to last for ever. Self-knowledge would teach us that here we are but Strangers, and, like Shadows, our Continuance is but for a Moment. Again, did we consider that the End of our being plac'd here was to give us an Entrance into an Immortality, where endless Joy and Felicity awaits us, we could not think the momentary Pleasures of this World so much worthy our Regard, as to venture our eternal Happiness in the Pursuit of them. Self-knowledge would inform us that the *one Thing needful* for us to be concern'd about, is how we may best approve ourselves to our great Creator. Did we consider what dependent Creatures we are; that our Life, our Breath, yea, our very Being and Existence are wholly depending upon his Pleasure who plac'd us here, we could not think highly of ourselves, or vaunt of our own Power and Greatness. Self-knowledge would shew us that of ourselves we are but a Lump of impotent Clay and Corruption; that the Dust is our Original, and that the Beasts that perish have the same Original with ourselves.



ourselves. Again, did we consider how helpless and wretched, by Nature, we are in our Infancy; how long it is before we are able to furnish ourselves with the Means of Life, and that we are oblig'd both to the animal and vegetable Part of the Creation, for our Cloathing and Food, Self-knowledge would teach us how foreign, and extremely out of Character, Pride and Arrogance is to us, since every other Species of the Creation can live more independently than Man. Wherein then consists the Excellency of Man above them? Only in this, that he has an immortal Principle within him, that God is his Father, and Heaven his natural Home. This being known, Self-knowledge will teach him what it is his Duty to do, becoming the Dignity of a Nature of such mighty Expectations. It will shew him that his Aim and Views, in all his Undertakings, should be to please him by whom he has his Existence and Support, and with whom is his Place of everlasting Rest: By whom we are commanded, saying, *Whether ye eat or drink, or whatsoever ye do, do all to the Glory of God.* Hence then Self-knowledge will accuse us of Ingratitude and Disobedience, while we desire to live to ourselves: And Consi-

deration will inform us, that he only lives becoming the Dignity of a rational Creature, and the End of his Creation, who has an Eye to the Pleasure of his great Creator in all that he does. Hence then Consideration shews that there is a wide Difference between doing a Thing indifferently, or regarding one's self, and doing it with an Eye to the Glory of God; between seeking one's own Pleasure or Profit only therein, and desiring to please and glorify God thereby. When in an Action a Person's Views go no farther than either to please himself or others, however excellent and useful the Action may be, yet, as he had no Eye to the Glory of God therein, his Benefit or Reward thereby can only be of a temporal and momentary Nature; but if therein he had an Eye also to the Glory and Praise of God, then does God, by Virtue of his Promise, *They that honour me I will honour, and to him that honoureth me will I shew the Salvation of God,* stand as a Sort of Debtor to him; and whatever be his Reward here, he is sure to have a far more excellent one hereafter: For this is living unto God, and those that live unto God will die unto him also; and to such does the Blessing belong, saying; *Blessed are they that die*

*die in the Lord:* And this is the Language of every self-knowing Person, *Let me die the Death of the Righteous, and let my last End be like his.*

Hence then it is the Will that sanctifies the Deed, and makes a Thing, however trifling in itself, become acceptable to God. Is not Eating an indifferent Action? yet when Food is taken with a Desire of glorifying God, from the Refreshment obtained thereby, it becomes an Act of Religion, and acceptable to him; and this should be the End of receiving Food, and of the Blessing craved upon it: Moreover, is not a Cup of cold Water a Thing of small Consequence, a mere Trifle to the Donor? And yet, when it is done with an Eye to glorify God thereby, in refreshing any of his thirsty Servants, we have the Promise of the holy Jesus for it, that it shall not go unrewarded. Thus also a Shop-keeper that daily attends his Door complaisantly to introduce Customers, if he acts with an Eye to the Glory of God herein, he considers his Gains not as adding to the Increase of his Wealth, but rather as a Means whereby he is more enabled to assist the Distressed, and to promote Works of Piety and Benevolence, which are called, *Labours of Love, that are acceptable, well-pleasing unto the Lord.* So also in every Kind of Industry, if it be done with an Eye to the Glory of God, it will be accepted of him as such: And hence Consideration shews, that as the great End of Man's Creation was

to glorify God, his Creator, it is beneath the Dignity of human Nature, and abusing the End of its Creation, for Man to live to himself, or desire Gain for his own Profit only, or that he should have no higher Motive in it than what is temporal. In this Light, for a rational Being to spend his Days, whether in a Shop or elsewhere, how mean, how insignificant an Animal does he make, raising his Views no higher than those of the Beasts that perish? But if, when he acts, he acts with a View to the Glory of God, let his honest, lawful Industry be what it will, he is commendable and praiseworthy in diligently pursuing it. It is too mean and selfish a Motive, and much below the Dignity of human Nature, for a Man to desire to live only to enjoy himself and gratify his Inclinations. This was not the Design of his being placed here, which was to be as extensively useful and beneficent to Mankind in general as his Station of Life would permit, and to glorify his Creator in all Things; and when due Regard is had hereto, the Mind will seek after more and more Improvement, and as it is still dilated and furnished with farther Degrees of Knowledge, it is ever desirous of communicating to others the Benefit it receives, and is still seeking after farther Improvement itself, which is called, *a growing, or being built up in the Knowledge of the Lord, and in the Faith of Jesus Christ.* But how mean, how despicable and dishonourable

H

honourable

honourable to the human Mind is it, for a Person to live Day after Day, and Month after Month, and at the Year's End be furnished with no more spiritual Knowledge, no greater Love for God nor Respect and Reverence for his Honour and Glory than at the Beginning, but the Mind is altogether set upon the World and worldly Things? This is indeed spending his Time in vain, and his Labour for that which cannot profit, and called, being *barren and unfruitful in the Lord*; and the sad Case of such is described in the Gospel under the Parable of the barren Fig-Tree: : Behold I came these three Years seeking Fruit, and finding none; cut it down, why cumbereth it the Ground?

Hence then, as in all Things we are to seek to glorify God, Consideration informs us, that we should not employ our Time or indulge ourselves in any Thing wherein we cannot ask his Blessing, and look unto him for Success: Hence all those Amusements and Occupations are unlawful which cannot tend to glorify him; and herein is prohibited all Things that tend to corrupt the Mind, and impress Vanity upon the Thoughts; as obscene Discourse, lewd Images or Pictures, idle Romances, *Plays of corrupt Morals, and Puppet-Shews*, which are the Dregs of Entertainment, and more fit for Idiots or Fools, who have no Morals to corrupt, or Reason to be scandalized, than for rational Creatures; the Actors herein

are generally a Sort of lewd, idle Vagabonds, Vagrants, or Strolers in Life; of ill Fame, and too often of very dishonest Principles; whose Views, like those of Necromancers, are to delude and deceive the Simple, and as much deserve Correction at the Tail of the Cart or in the House of Correction, as other Vagrants, whose Livelihood consists only in cheating and defrauding Mankind. They are Nuisances to the Public; and, as such, should be carefully shunned by every Friend thereto: And it is amazing that any of the least Sense, Reason, or Breeding, should so act the Child and the Idiot, and so debase their Reputation, prostitute their Reason, scandalize the Dignity of human Nature, and act so much below the Quality of any Thing that looks like Gentlemen, to countenance this Dreg and Scum of all Shews by their Presence, or be seen in the Company of the Actors of them. But whatever tends to improve the Mind or enlarge the Understanding, in useful Knowledge, whether mechanical, civil, or divine, this is worthy of Encouragement; here let all Diligence be used, and all possible Progress be carried on; the Field is extremely large and useful, and many noble Improvements may be made: In the Pursuit of which the Blessing of God may be implored, and a due Regard and Conformity had to that divine Precept, *Whatsoever ye do, do all to the Glory of God.* 1 Cor. x. 31.

Oct. 19, (Journal 19) *Wednesday*. M. H. 7, clear total. W. 1 D. N. H. 12, clear total. W. 1 D. E. H. 5, clear total. W. still. N. H. 10, clear  $\frac{11}{14}$ . W. still.

This Forenoon I again went on Shore, waited on the Governor, and obtained Leave to lodge on Shore during our Stay here. For this Place being under military Government, and the Governor acting in an arbitrary Manner, no one has a Right to come on Shore without his Permission, and no Inhabitant dare afford a Lodging to a Stranger without first obtaining his Consent; nor can any Baggage be carried on Shore without a signed Permit from him. After paying my Compliments, what I desired of him was very readily and civilly granted. *Theophilus* also had Liberty of coming ashore, and lodging where he thought proper; who, in returning to the Ship with me, called at Church in our Way, this being a Day for publick Worship. This Church, it is said, was formerly a Convent: It is large within, and unceiled above; it is but indifferently provided with Pews, which are placed in a Row on each Side, leaving a wide Area in the Middle, for the Soldiers and common People to occupy in attending divine Service. Both Church and Pews are very plain: The Altar is somewhat neatly adorned with Gilding, but is otherwise very plain, furnish'd neither with the Lord's Prayer, ten Commandments, or

any Thing else to amuse or improve the Mind of a Spectator, tho' there are blank Tables on each Side sufficient to contain the same; but, I suppose, no one chuses to be at the Expence of placing them there. The Altar-Table is very small, and the Rails about it mighty indifferent. A Society of Soldiers, I am inform'd, meets here every Night at a set Hour, to assist each other in the Exercise of Religion, Prayer, Reading, &c. This Society, it is said, has subsisted these sixteen Years past, tho' they are now reduced to a very small Number, and several of them little better than nominal Christians. It is somewhat strange that the Practice of Religion, which every Way tends to improve the Mind and make a Man better and more happy, the more he advances in it, should yet be so little attended to; daily Experience informs us, it is not so in other Things; in the Way of Trade or Commerce, a Man is so sensible of the Benefit when Improvement is made, that he wants rather a Curb to restrain him, than a Spur to press him forward in his Pursuit thereof; but tho', for the present, no sensible Benefit should be obtained, yet Perseverance and pressing forward still subsists, however uncertain and precarious the Benefit hoped for thereby may be: But in the Business of Religion, tho' the Gain is certain, and the Consequence exceeding happy, yet there is an Unwillingness to



close in with it, and such a Sluggishness in exercising it, that tho' the Benefit thereof is exceeding great and the Reward sure, yet any Trifle is preferred before it, and Men seem rather inclin'd to be employ'd in the picking up Straws, than in the Exercise of Religion. The same also may be observed with regard to that most incomparable Treasure, the Word of God; that tho' thereby Life and Immortality are brought to Light, and it furnishes the Mind with the best and most excellent Knowledge of any other Book whatsoever, yet there are but very few who chuse to spend much Time in reading, that will make Choice of this as their most valuable Companion: And tho' the Knowledge thereof is of that infinite Importance as to make us wise unto Salvation, and shew us the Way to everlasting Happiness, yet a Book whose Use tends rather to corrupt than improve the Mind, is too frequently preferr'd before it: This is taken up, read and caressed, while that inestimable Treasure, the Book of God, is cast away as a Thing of nought. Whence then should arise this strange, unaccountable Conduct in human Nature; which, contrary to all Prudence, acts in direct Opposition to its own Peace and Happiness? The Cause of all is too evident, *viz.* Pride, Obstinacy, and Infidelity in the Heart of Man. The divine Oracles teach, that Pride is an Abomination to the Lord; and therefore, before we can please

him, we must be humble: It also declares a Woe against them that *strive with their Maker*, and hence Obstinacy is condemn'd: It moreover affirms, *that without Faith it is impossible to please God*, and therefore Infidelity must be laid aside. But other Books suffer all these Passions to remain unmolested; and therefore the Sinner, by a most egregious Folly, permits himself to be lulled by them into eternal Misery, rather than suffer himself to be admonish'd by the sacred Scripture, and instructed unto everlasting Life.

Part of this Convent is occupied by the Governor, which serves as Apartments for his Residence and Offices.

After this we return'd again on board our Vessel at the *New Mole*, which is about half a Mile beyond the Town. Here I was kindly presented with some of the Oysters of this Place by a Gentleman, who was inform'd I had a Desire to taste them. They are scarce here, but large; and tho' much admired by the Inhabitants, yet were in taste so very indifferent to me, that I was fully satisfied with only one of them.

After this I again returned on Shore, to look after a Lodging; with which, by the Assistance of a Friend, I was agreeably provided, in an airy Place facing the Parade, at the Rate of Two Pistoles a Week for Lodging and Board, after which I again returned on board. Tho' the Depth of Water here is said to be thirty-six Feet, yet it is so exceeding

exceeding clear, that the Bottom may easily be perceived; and great Plenty of Fish, of divers Sorts and Sizes, plainly appear to View, swimming to and fro in the same. This Day the Weather has been agreeably warm, still and pleasant.

Oct. 20, (Journal 20) *Thursday*. M. H. 7, cloudy  $\frac{11}{12}$ . W. still, after a Shower to 6 D. W. 2 D. N. H. 12, cloudy  $\frac{10}{12}$ . Showery at Times, to 3 and 4 D. E. H. 5, much the same, after wet. 8 D. N. H. 10, cloudy total. Wind still.

This Afternoon, getting my Baggage on Shore, I went to my Lodging Yesterday agreed for, facing the Parade. Here, between Five and Six o'Clock, is the usual Resort for the Officers, and other Gentlemen of the Town, as being the most airy, clean, and agreeable Place for the Exercise of Walking. At the Bottom of this Parade are the principal Water-Pipes, by the Flow of Water from which is supplied this Town and Garrison; from which inconsiderable Streams is continually running out of Pipes projected thro' a Wall for that Purpose, and provided with Cocks to stop it at Pleasure. The Water is soft, and well tasted; it is said to be conducted under Ground from a Part of the Rock, at a considerable Distance and Height beyond the Town, to the Place of its Exit. It is extremely convenient for this Town and Garrison to be thus happily provided with such Plenty of this neces-

sary Ingredient of Life, which deserves to be considered as one of its greatest Blessings; and that it is not so considered, by those who abound in Plenty, is for that very Reason, because of the Abundance they enjoy, and the Want of that living Water which would teach them the Spirit of Gratitude; it being a daily experienced Truth, that Plenty lessens the Value of a Blessing, and, without Grace, almost brings it into Contempt: And we seldom are found to value a Thing according to its Worth, but by knowing the Want of it. Thus the Power of Hearing, Smelling, Seeing, Speaking, Walking, &c. tho' Blessings for which we should be daily thankful, either of them, when lost, being justly esteem'd a great Misfortune; yet we enjoy them Day after Day, without considering it any Blessing at all, or being the least thankful for it: Nay, so far from it, that many, while they enjoy the Blessing, vilely abuse the Donor thereof. Thus while the Hands, which should be employed in honest Labour, and reached out to the Necessities of the Indigent, are employed in pilfering, stealing, and Robbery, thereby depriving the Industrious of their Labour; these Hands are then turned against their Maker, perverting his Blessing into a Curse: So also the Feet that run into the Ways of Evil, trespassing upon Neighbours Properties, or laying Wait for him in the Way, such a one had better have no Feet than thus to employ

ploy them to his own Destruction: So likewise the Gift of Speech, when the Tongue is suffer'd to bear false Witness against its Neighbour; to deceive, by Flattery and lying Words; to reproach its Maker, by profane Curfing and Swearing, &c. it had been better for this Person never to have had the Gift of Speech, than thus to abuse it to his own Destruction: Thus also the Hearing, that takes Delight in filthy Communication; hearkens to Advice leading to destructive Practices; hears, with Pleasure, his Neighbour reproach'd and slander'd, &c. such had much better have been without the Benefit of Hearing; his Sin had been less, yea, perhaps, his Happiness had been secured: So also the Sight, that draws the Sin of Pride to the Heart, by admiring itself in the Glass; or corrupts the Mind, by viewing unchaste Objects; that turns the beauteous Prospect of the Creation into Laciviousness, &c. good had it been for such not to have had the Happiness of Sight, thus to pervert it into a Curse. Hence the greatest Blessings may, by Perversion, become the greatest Curses; and, what was given to make Life happy, make it miserable: But the Fault thereof is not in the Giver, who is still the same ever-gracious, merciful, good Being; but in the Receiver, who, by his own Perverseness, turns Good into Evil, and Blessings into Cursings; surely, good had it been for such never to have been born.

It is said there are four Regiments of Soldiers belonging to this Garrison, each of which ought to consist of 700 Men; but, at present, they fall considerably short of that Complement.

Off. 21, (Journal 21) Friday. M. H. 7, cloudy  $\frac{7}{8}$ . W. 1 D. N. H. 12, cloudy  $\frac{9}{10}$ . W. 1 D. after Showry to 5 and 6 D. E. H. 5, frequent Showers from 7 to 9 D. W. 6 D. N. H. 10, much the same.

In returning from on board the Ship to my Lodgings this Afternoon, the melancholy, but useful Sight of several Corpses presented themselves to View, as they were carrying to their Graves; among which was a Youth that gave great Concern, as affording the most promising Prospect of any in the Garrison. This gave *Theophilus*, then with me, much Concern: 'Why, said he, O Lord! Why is a Youth thus removed that might have been a Blessing to the Aged? Why are the best Flowers cut down and suddenly taken away, which should adorn thy Garden, and cast a Lustre upon others, fading in their Beauty? Why is this little Spark, which might have been increased into a holy Flame, and done Honour to the Christian Cause, so soon extinguished and gone, and the Joy of his Parents turned into Lamentation? What a sad Proof is here of the Frailty of Man in his best State! How like a Flower is he soon cut down, perished, and vanished away.' *Musing*

ling upon these melancholly Objects, a faithful Remembrancer suggests from within—'Must this sad Change succeed me also? Am I to draw my last Gasp, to become a breathless Corps, and be what I deplore? Is there a Time approaching when this Body shall be carried out upon the Bier, and consigned to its Clay-cold Bed? while some kind Acquaintance, perhaps, may let fall one parting Tear, and cry, *Alas! my Brother!*—Nothing is more certain. A Decree much surer than the Law of the *Medes* and *Persians*, has irrevocably determin'd the Doom. Should one of these *ghastly Figures* burst from his Confinement, and start in frightful Deformity before me—Should the *haggard Skeleton* lift a clattering Hand, and point it full in my View—Should it open its stiffen'd Jaws, and, with a hoarse, tremendous Murmur, break this profound Silence—Should it accost me, as *Samuel's* Apparition address'd the trembling King—The Lord shall deliver thee also into the Hands of Death; *yet a little while, and thou shalt be with me*—The solemn Warning, deliver'd in so striking a Manner, must strongly impress my Imagination. A Message in Thunder would scarce sink deeper—Yet there is abundantly greater Reason to be alarmed by that express Declaration of the Lord God Almighty, *Thou shalt surely die*.—Well then, since Sentence is pass'd; since I am a condemn'd Man, and know not when the Dead-Warrant may arrive, let me die

to Sin, and die to the *World*, before I die beneath the Stroke of a righteous God. Let me employ the little, uncertain Interval of Respite from Execution, in preparing for a happier State, and a better Life; that when the fatal Moment comes, and I am commanded to shut my Eyes upon all Things here below, I may open them again to see my Saviour in the Mansions above. Since this Body, which is so fearfully and wonderfully made, must fall to pieces in the Grave; since I must soon resign all my bodily Powers to Darkness, Inactivity and Corruption; Oh! let it be my constant Care to use them well while I possess them!—Let my Hands be stretched forth to relieve the Needy, and always be *more ready to give than to receive*—Let my Knees bend in deepest Humiliation before the Throne of Grace, while my Eyes are cast down to the Earth in penitential Confusion, or devoutly looking up to Heaven for pardoning Mercy!—In every friendly Interview, let the *Law of Kindness dwell on my Lips*; or rather, if the Seriousness of my Acquaintance permits, let the Gospel of Peace flow from my Tongue. Oh! that I might be enabled, in every public Concourfe, to lift up my Voice like a Trumpet, and pour abroad a more joyful Sound than its most melodious Accents, in proclaiming the glad Tidings of free Salvation!—Be shut, my *Ears*, resolutely shut, against the malevolent Whispers of Slander, and the



the contagious Breath of filthy Talking; but be swift to hear the Instructions of Wisdom: Be all Attention when your Redeemer speaks, imbibe the precious Truths, and convey them carefully to the Heart—Carry me, my Feet, to the Temple of the Lord, to the Beds of the Sick, and Houses of the Poor—May all my Members, devoted entirely to my divine Master, be the willing Instruments of promoting his Glory! Then, ye Embalmers, you may spare your Pains: These Works of Faith and Labours of Love, *these* shall be my *Spices* and *Perfumes*. Enwrapped in these I would lay me gently down, and sleep sweetly in the blessed Jesus, trusting that God will give Commandment concerning my Bones, and one Day fetch them from the Dust, as Silver from the Furnace purified; *I say not seven Times, but seventy Times seven*—And this, O Mortals! this is your only Consolation and Security. Jesus has trod the dreadful Path, and smoothed it for your Passage: “He who cloaths himself with Light as with a Garment, and walks upon the Wings of the Wind,” was pleased to wear the Habilements of Mortality, and dwell among the prostrate Dead—Who can repeat the wonderful Truth too often? Who can dwell upon the transporting Theme too long? He who now sits enthron’d in Glory, and diffuses Bliss among all the heavenly Host, was once a pale and bloody Corps, and pressed this little Spot—O Death! how great

was thy Triumph in that Hour! Never did thy gloomy Realms contain such a Prisoner before—Prisoner! did I say? No; he was more than Conqueror. He arose far more mighty than Sampson, from a transient Slumber; broke down the Gates, and demolished the strong Holds of those dark Dominions—Jesus, sleeping in the Chambers of the Tomb, has brightened the dismal Mansion, and left an inviting Odour in those Beds of Dust. The dying Jesus, O! bear it continually in Remembrance! the dying Jesus is your sure Protection, your unquestionable Passport through the Territories of the Grave. Believe in him, and they shall prove a Highway to Sion, and shall transmit you safe to Paradise. Believe in him, and you shall be no Losers, but unspeakable Gainers by your Dissolution. For, hear what the Oracles of Heaven say upon this important Point, *Who so believeth in me shall never die*.—What sublime and emphatical Language is this! Thus much, at least, it must import—“The Nature of that last Change shall be surprizingly altered for the better. It shall no longer be inflicted as a Punishment, but rather vouchsafed as a Blessing: To such Persons it shall come, attended with such a Train of Benefits, as will render it a Kind of happy Impropriety to call it dying. Dying! No; ’tis then they truly begin to live—Their Exit is the End of their Frailty, and their Entrance upon Perfection. Their last Groan is the Prelude of Life and

and Immortality."—In this powerful Name, the Name of **JESUS**, an innumerable Company of sinful Creatures have set up their Banners and overcome, through the Blood of the Lamb. Authorized by the Captain of thy Salvation, *thou* also mayest set thy Feet upon the Neck of the King of Terrors. Furnish'd with this Antidote, *thou* mayst play around the Hole of the Asp, and put thy undaunted Hand upon this Cockatrice's Den: Thou mayest feel the Viper fastening to thy mortal Part, and fear no Evil. Thou shalt one Day shake it off by a joyful Resurrection, and suffer no Harm. **RESURRECTION!** That cheering Word eases my Mind of an anxious Thought, and solves a most momentous *Question*—I was going to ask, "Wherefore do all these Corpses lie here in this abject Condition? is this their final State? has Death conquered? and will the Tyrant hold Captivity captive? how long wilt thou forget them, O Lord? For ever?"—No, saith the Voice from Heaven, the Word of divine Revelation, 'The *Righteous* are all *Prisoners of Hope*. There is an Hour, an awful Secret to God alone, an appointed Hour there is, when an Act of Grace will pass the great Seal above, and give them an universal Discharge, a general Delivery from the Abodes of Corruption: Then shall the *Lord Jesus* descend from Heaven, with the Shout of the Archangel, and the Trump of God.  *Destruction* itself shall hear the Call,

and the obedient Grave give up her Dead. In a Moment, in the Twinkling of an Eye, they shake off the Sleep of ten Thousand Years; and spring forth like the bounding Roc, to meet their Lord in the Air. And, Oh! with what cordial Congratulations, what transporting Endearments will the Soul and Body, those affectionate Companions, re-unite! But with how much greater Demonstrations of Kindness are they both received by their *compassionate Redeemer!* The Antient of Days, who comes in the Clouds of Heaven, is their Friend, their Father, their Bridegroom. They have nothing to fear from all the Pomp of his Appearance. Those *themendious Solemnities*, which spread Desolation and Astonishment thro' the Universe, serve only to inflame their Love, and heighten their Hopes. The Judge, the awful Judge, amidst all his Magnificence and Splendor, vouchsafes to confess their Names; vouchsafes to commemorate their Fidelity before all the Inhabitants of the Skies, and the whole assembled World. 'The Wicked! my Mind recoils at the Apprehension of their Misery! like Malefactors, here they seem to lie in a deep and strong Dungeon, reserv'd against the Day of Punishment. Their Departure was without Peace: Clouds of Horror sat louring upon their Eyelids, most sadly foreboding the Blackness of Darkness for ever. Oh then! who has any Bowels of Pity? who has any Sentiments of Compassion? who has any tender

der Concern for his Fellow-Creatures? let him, in God's Name, and for Christ's Sake, let him shew it, by warning every Man, and beseeching every Man to seek the Lord, while he may be found; to throw down the Arms of Rebellion before the Act of Indemnity expires; submissively to adore the Lamb, while he holds out the golden Sceptre. Here let us act the friendly Part to Mankind; here let the whole Force of our Benevolence exert itself, in exhorting whomsoever we are likely to influence, to take the Wings of Faith unfeigned, of Repentance undelayed, and flee away from the Wrath to come. Vid. Hervey's *Meditations among the Tombs*. Page 80, &c.

*Blessed are they that die in the Lord*; they are taken away from the Evil to come, delivered from the Flood of Misery and Temptation, and their Labours of Love, in seeking God, doth follow them.

Those that die here, all, except some few, viz. the principal Officers, and Gentlemen of the best Note in the Town, are carried without the *South-Port Gate*, which leads out of the City, and buried in a Grave, made in the Sand, under Part of the high Rock, between that and the Harbour; where is one Plot of Ground for common Sailors and Soldiers, and another for Officers, except such as above-mention'd, who are buried within the City; and generally, it is said, in the Church.

In the Way to my Lodging, I called in at the *Romish Church*, This being *All-Saints Day* with them, many were met together to solemnize the same. There were some large Tapers burning, and many smaller Lights, in different Parts of the Church; some of them were highly exalted, and others stood upon the Ground. The great Altar, and a small one on each Side, were much decorated with Images of various Sorts and Sizes; particularly the Virgin *Mary*, which was placed at the two smaller Altars, with an Infant in her Arms, to represent our Saviour. On one Side of the Church, at some Distance from the small Altar, was an Image placed in a Groove, and under it wrote, *St. Antino, Ora pro Nobis*. In many Places Cloths were spread upon the Floor; some sitting, others kneeling upon them, who seemed much affected towards the Images before which they bowed; the Sight of which seemed much to move *Theophilus* with a tender Concern, mix'd with Love, for them. He could not help expressing himself with earnest Desires, that those who worship God according to his Command of *having no Idols before him*, shewed the like Zeal and Reverence towards him, as these do in their mistaken Way of Worship; and that the Knowledge of his blessed Will might be so manifested to these, that thereby being taught aright how to worship him, they might shew the same Reverence to the Creator, as now they did to the Images

Images of the Creature. To worship God, with a pure and holy Worship, is the greatest Perfection of a rational Soul; and to be permitted freely to address ourselves to, and commune with so great, so infinite a Being, is the greatest Honour that can be conferred upon Man.

After staying here a while, I returned to my Lodging; where, as Time required, I retired to Rest.

Oct. 22, (Journal 22) *Saturday*. M. H. 7  $\frac{1}{2}$ , wet 4 D. W. 6 D. N. H. 12, clear  $\frac{6}{12}$ , W. 4 D. E. H. 5, frequent Showers. N. H. 10, wet to 9 D. W. 2 D. with Thunder.

Since laſt Night much Rain has fallen. This is now ſaid to be the rainy Season here, where-in there generally falls Abundance of wet. The Soldiers and common People generally behave with a becoming Civility to any that has the Appearance of a Gentleman, but profane Swearing and Curſing is exceeding common. The Streets here are but narrow, and generally pav'd with that ſmall Sort of Stone call'd Pebbles. There is here no Beer, but what they are furniſhed with from London; yet here is an agreeable Drink call'd *Spruce*, and is ſold at Sixteen-pence the Gallon. Coaches, Chariots, Chairs, or any other Carriage of that Nature, are not to be found here; nor is there ſcarce a Horſe kept in the Place, except two or three for the Governor's Uſe.

In returning to my Lodging from on board the Ship this Evening, *Theophilus* was disposed to accompany me. He has been greatly grieved, since his coming here, with the horrible, profane Swearing that extremely abounds in this Place; and, being extremely desirous of attempting something by Way of publick Admonition, shewed me a Paper which he had provided for that Purpose; and, being desirous to have it placed in a proper Situation for publick View, I readily offer'd my Assistance. Being therefore come to my Lodging, and speaking to my Landlord about it, he, as a civil, good-natur'd Man, gave his Opinion where it was best to place it; which accordingly was determined upon as the Darkness drew on, that it might be the better done, so as not to be discovered till the Day following, lest some one in the Night should deface it: Which accordingly was done; the Substance of which Paper is as follows, *viz.*

' TO ALL WHOM IT MAY  
CONCERN. *Swear not at all*;  
neither profane the sacred  
Sabbath of the Lord, either by  
making it a Day of worldly Bu-  
siness, idle Amusements, wanton  
Recreations, or a Market-Day  
to sell and get Gain. Know ye  
not that it will be Gall and Bit-  
terness in the End, when God  
shall arise and take Vengeance  
of all those that fear him not?  
O therefore! curse not thyself  
or others; be not in Haste for  
Destruction. What? dost thou  
I 2 damn



damn thy Body, thy Soul, thy Friend, thy *ATA*, to Hell for nothing! O! horrible Impiety against thy God! amazing Cruelty to thyself and Friend! Do you well consider what a dreadful Thing it is to be damn'd! lost and undone for ever! Alas! my Friend, have Pity upon thyself; spare thy Soul, forsake thy Sin, and swear no more. Will you crucify the Son of God afresh; who, out of Love, was crucified for you? Do you thus despise his Goodness towards you? Do you thus requite his Mercy in dying for you? Alas! good were it for you had you never been born; since to die without a Christ, is to be lost and undone for ever! Why then do you despise his Goodness and neglect his Mercy? Why do you still grieve him by profane Cursing and Swearing, and other Immoralities? Why take you the Name of your God in vain? or why call you so earnestly for Damnation from him? do you imagine his Ears are dull of hearing? and, what? should the Almighty take you at your Word, and send you quick into the dreadful Gulf of never-ending Woe; alas! poor Soul, where art thou then? Can you dwell with everlasting Burnings? Can you endure the perpetual Flames of devouring Fire? yea, can you dwell in Hell with the Devil and his accursed Spirits to all Eternity! Amazing Terror! Sufferings beyond Expression! Anguish beyond Comparison! Behold here then, see and well consider, before it be

too late, your exceeding great Folly in calling for Damnation, A Folly that has no Temptation to excite it, no Benefit to plead in its Behalf. Repent, therefore, speedily, I beseech you, and swear no more; No more profane thy God, nor take his sacred Name in vain, lest you die in your Sins, and the horrible Gulf of everlasting Misery receive you into its Bosom. Know you not that for the horrid Sins of Murder, Adultery, Swearing, Lying, Stealing, Drunkenness, Sabbath-breaking, &c. the Land already mourneth? God has of Old visited for these Things, and cast out many Nations, even those of his own chusing; and shall he not visit us? And will you be such an Enemy to the Public as to hasten it by continuing in your Sin? God forbid! No; henceforth abhor Sin and yourself, for wilful Transgressions. Make haste and flee to Jesus, whose Words, if they threaten the Terror of Hell-Fire to you for saying to your Brother, *Thou Fool*, how much more horrible will your Punishment be in blaspheming the Name of your God! whose sacred Mouth has commanded, that the Soul that doth this shall bear his Sin, and surely be put to Death. *Lev. xxiv. 15, 16.* But Jesus is your Saviour; believe in him, and thou shalt be saved; yea, cleave unto him by Faith, Love and Obedience, and live for ever. Let the good Word of God be your daily Companion; read it carefully, and pray over it, and therein

therein you will find Life and Immortality brought to Light; that hereby learning to refrain from these, and all other wilful Sins, and living as becometh his faithful Servant, you may escape, in the dreadful Day of Judgment, the Wrath and Indignation of your great Creator, who in his Anger is a consuming Fire. *Heb. xii. 28, 29.* Remember also, that 'by this unhappy, this most heinous Custom of profane Swearing and Cursing, you not only expose yourself to God's Wrath and Indignation, but also to the Displeasure of the *British* Laws; which, by a late Act, requires the Penalty of One Shilling for the first Oath, Two for the second, and Three for the third, of the common People; and the Punishment of the Stocks of Sailors and Soldiers; but, to a Gentleman, the Penalty is Five Shillings the first Offence, double the second, and treble the third.

Off. 23, (Journal 23) *Sunday.*  
M. H. 7, cloudy  $\frac{7}{8}$ . W. 6 D.  
N. H. 12, frequent Showers.  
W. from 6 to 8 D. E. H. 5,  
clear  $\frac{7}{8}$ , after a Shower 6 D.  
N. H. 10, clear  $\frac{7}{8}$ . W. still.

This Forenoon I attended divine Service, at the Convent aforementioned, which is the only Church here for the Use of the *English*. It is about an hundred Feet long, and forty wide; furnish'd with Pews on each Side, and Forms up the middle Isle, for the Use of Soldiers, &c. I have before mentioned the Plainness of this Church, and the

gilding Ornament of the Altar, which seems to have been done long before it came into the Hands of the *English*, it now looking very old, and partly defac'd. It seems to have been the great Altar while it was occupied as a Convent, in Possession of the *Spaniards*, or former Inhabitants. Before the Coming to this Altar are two Jettings-in of the Church, one of each Side, of about twelve Feet square; which, it's probable, were formerly occupied as two smaller Altars belonging to the great one, which faces the Body of the Church. The Audience were mostly common Soldiers, two or three Officers, and a few of the Gentlemen of the Town.

After divine Service, meeting with *Theophilus*, we dined together at a Gentleman's who had given us an Invitation to his House for that Purpose, when it gave him some Pleasure upon being inform'd that the admonitory Papers he had last Night put up, were much attended to by the Soldiers and others; who, as it was said, expressed a great Liking to them. One of the common Soldiers, after he had read it, saying, That now if they sinn'd, it must be with their Eyes open. While he heard this, he could not help expressing an earnest, longing Desire, that God would vouchsafe to bless the Means to the Use and Benefit of those that attended to it; that he would afford them his converting Grace, give them Faith in Jesus Christ, an understanding Heart to know him,

him, and rejoice in the great Salvation obtained for them by his ever-well-beloved Son; that by being hereby turned from their evil Way, they might become faithful Soldiers of the Lord Jesus, and be saved in the great Day of Account. However, some mocked; and, in a jeering Manner, called the Author a second *Whitfield*: Who, it seems, having been here some Time before, might perhaps give Offence by something of the like Nature; or, at least, by preaching the absolute Necessity of Repentance, and Faith in Jesus Christ, in order to Salvation: For some there are so exceedingly cruel and inhuman to themselves, as to be offended at any attempting to prevent them going to Hell their own Way! In the Evening being at the Lodging of *Theophilus*, with several other Friends, we were agreeably entertain'd by his Conversation, which turned upon lamenting the unhappy State of Mankind by Nature, how naturally prone to Evil, and how extremely averse to what is Good: Whence appeared the great Necessity of a Change, to fit us for the blessed Society in Heaven; since no one can be received, or, being received, happy there, in whole Spirit remains Envy, Hatred, Malice, Anger, Wrath, &c. Since in that glorious Society there is nothing but perfect Love, Harmony, Peace and Joy evermore subsisting: Therefore speaks the holy Jesus, *Except ye be converted, and become as little Children, ye cannot enter into*

*the Kingdom of God.* With this, many are offended; it is a hard Saying, they know not how to receive it. Revenge is sweet; so sweet that some are content even to perish in pursuing it. Anger and Wrath are natural to us; Envy, Hatred and Malice cleave close to our Nature: And hence, to lay these down, and become as new born Babies, *viz.* free from Guile and evil Passions, how extremely difficult, yea, how contrary to our natural Disposition is it? Indeed, by our own Strength, we cannot do it; but then the Grace of God is sufficient for us, for his Strength is made perfect in our Weakness, and by his Stripes we are healed; and, as this Grace is freely offered, which we may receive, if so disposed, therefore if we still continue in our Sins, Death eternal lieth at our Door: But if we would be happy, the Lord of Life has declared, that *we must be born again*; which, however difficult to human Nature, yet *all Things are possible with God.* And this new Birth unto Righteousness is to be obtained by Faith in Jesus Christ: An Assistant thereto is frequent Prayer; *viz.* offering up the Heart with the Breath of the Lips, or the secret Whispers of the Soul; for even mental Prayer is as much heard and regarded by God Almighty, as vocal. When this happy Change, this new Birth takes Place, the Corruptions of the Nature, *viz.* the Body of in-dwelling Sin, will then be hated and much abhorred by us; a wide Difference

ence will appear between a converted and an unconverted State: The World will ever be persecuting the one, and the Persecuted will seek to overcome Evil with Good; but the other will dwell in Safety, as running with the Multitude to do Evil: To the one the sacred Name of Jesus will be ever most delightful, but to the other it will appear only as an empty Sound. And how wretched, how deplorable is that State which keeps a Man at Enmity with his Salvation, and banishes the Means of Happiness from him! while yet he hates to be miserable; and, tho' he greatly abhors Pain, is yet daily hastening to it, by following his corrupt Passions; by which unconverted Nature is so enslaved, as to become a Slave to Slaves? Drunkenness, Intemperance, Debauchery, profane Cursing and Swearing, &c. are all his Masters, and are Chains by which he is dragged from Place to Place! Fetters these, which he first freely put upon himself, and is now become absolutely enslaved thereby; and, what is still worse, the grand Master of these Masters, whom he thus diligently serves, will ere long become his greatest Enemy and Tormenter. How wretched a Thing is it to become a Slave to Sin? Oh! wretched Day that ever they were born! On the contrary, how happy, how honourable, how exceeding glorious is it to be delivered from this *Bondage of Sin and Death*, and to become the Lord's Free-

man? O! happy Hour that ever they were born! since whomsoever he keeps, are ever sure to be kept in Safety: The World may frown upon them, persecute, slander and vilify them; but yet an *Hair of their Head shall not fall to the Ground, without their heavenly Father's Pleasure*. Was not this the Case of *Elijah, Elisha, Shadrach, Meshach, and Abednego, Daniel, St. Peter, St. Paul, &c.* Had they not all Trials of cruel Mockings and Scourgings, of Bonds and Imprisonments? Did not the World hate them, persecute them, and by all Means seek their Destruction? Did it not cast some of them into the Fire, one into the Lyons Den, and others into Prison? But they, trusting in God, were delivered; and, from all which, they were again received unhurt: The God whom they loved, and whom they served, was able, and did deliver them out of the Power of their Enemies, many of whom perished, even while they were exercising their Vengeance and Malice upon these. But when does the Devil deliver those that become Servants to him? or what good Thing has he to reward them with for such Service? Suppose he should make them Heirs of his Kingdom, the only Promotion he has to bestow, is not that making them Heirs of Hell and everlasting Misery? Is it not bringing them into Chains of never-ending Darkness, where is perpetual Weeping, Wailing, and Gnashing of Teeth? This, alas! is the utmost



utmost Preferment he can raise them to for all their faithful Services done him! and who then, in his Senses, would be the Devil's Servant? See then, O Sinner, see how dreadful thy Choice is, in chusing the Devil for thy Master: And will you go on to serve him? Awake! be astonished! proceed no farther: Who knows but Mercy may still be obtained; make haste therefore now to flee from the Wrath to come.

This was the Substance of the Conference; when Supper-time drawing on, the Gentleman who invited *Theophilus* to Dinner, requested also his Company to Supper: It being the common Custom, it seems, of this Place, that where a Person dines, there also he must sup.

Off. 24, (Journal 24) *Monday*.  
M. H. 7, cloudy  $\frac{2}{3}$ . W. still.  
N. H. 12, cloudy  $\frac{1}{3}$ . W. still.  
E. H. 5, clear  $\frac{2}{3}$ . W. still. N.  
H. 10, clear total. Wind still and pleasant.

We have this Day receiv'd News here, that a Peace is concluded between *England* and *Spain*, and the Prohibition of Commerce taken off by the *Spaniards*; which gives the Satisfaction here to hope that Trade will again begin to flourish, and Amity be cultivated between Nation and Nation.

The Money of most common Use here, is of the *Spanish* Coin, and are of various Denominations; some are called by the odd Name of Half-quarts, Quarts, some by that of Royals, Pistereens,

Half-dollars, and Hard-Dollars, which are also called Cobs. A Half-Quart is the smallest Coin, and is equal to an *English* Farthing. A Royal, or Bit, is equal to Six-pence, and goes for Eight-pence here. A Pistereen is two Royals, and goes here for One Shilling and Four-pence. A Hard-Dollar, or Cob, is Six Shillings and Eight-pence: But a common Dollar is but eight Royals, or Five Shillings and Four-pence.

The Silver Coin here has generally a Bit stamped out of it, somewhat in the Form of a Heart. This was devised to keep the Silver from being carried out of the Garrison, which had used to be so much the Practice before, that it became extremely difficult to get Gold changed; whereas now, by taking out this Bit, tho' it lessens the Value of the Silver elsewhere, yet it retains the same Value here as before. The Bit that is taken out of a Dollar may be nearly worth a Pistereen, which the Possessor of the Dollar has as a Perquisite for having his Money stamp'd, paying only One Penny to the Stamper; or he may do it himself, if he has an Instrument proper for it.

The Gold Coins are Sequins, Pistoles, and *Portugal* Pieces, of Thirty-six Shillings, and others of Three Pounds Twelve Shillings each. *English* Silver and Gold also go current here, but much increased in Value: A Shilling goes for Sixteen-pence, a Guinea for six Crowns, of eight Royals each, viz. One Pound

Pound Twelve Shillings; a Sequin, *viz.* Half a Pistole, goes for Two Dollars and a Half, of Eight Royals, *viz.* Thirteen Shillings and Four-pence; a Pistole is One Pound Six Shillings and Eight-pence, *viz.* if it weigh so much, at Two-pence Haltpenny per Grain.

In this Town are many Centinels, placed at different Stands; who, as the Night comes on, challenge every one that pass and repass with, *Who comes there?* Answer, *A Friend*, which suffices: And this Challenge is made by every Centinel, tho' situated so near the other as to see and hear his Challenge, and the Answer to him. This seems to be exceeding what is necessary, but so is the Custom here. It would tend much to our Benefit, if we were thus careful and cautious in guarding against an Enemy which is far worse, and more subtle than Man, to wit, the Devil; who, as a greedy Lyon, walks about, seeking whom he may devour; and who, tho' a far worse Enemy, yet by the Thoughtless, is generally feared far less than Man: So very apt are corporal Objects to make Impressions on our Minds, more than what are not so seen, tho' the one is as much in Being as the other, and the Injury to be apprehended from him as certain as it already felt.

Off. 25, (Journal 25) *Tuesday.*

M. H. 7, clear total. W. still.

N. H. 12, clear total. W. 7 D.

E. H. 5, clear  $\frac{1}{2}$ . W. 4 D. N.

H. 10, clear total, W. 1 D.

I have else-where mention'd, that the Houses here are cover'd with Tiles; but they are not the Sort of Tiles used in *England*, nor are they laid on in the same Manner: These are cast in a round Form, about the Length of the *English* Pantile, but are much more round, and somewhat deeper. They are laid on the Laths in Rows, and others are whelm'd or turned over their Edges; by which, tho' the Rain is prevented from entering in at the Joints, yet the Weight upon the Roof is hereby greatly increased, and looks far less neat than the *English* Manner of Tiling with plain or even Pantiles, Tiles and Mortar being very little used here. The Streets, all lying with a Descent towards the Water, is attended with this Convenience, that the Rain, which frequently falls here in very hasty, hard Showers, soon runs off, washes them clean, and carries the Dirt into the Harbour. The Streets are generally narrow, but the Houses being low, seldom above one Story high, suffers them to be agreeably airy.

Debauchery greatly abounds in this Place. The Governor, to prevent it as much as possible, will not willingly suffer a Woman to be landed here; and hence, those Soldiers that have Wives, and are sent here, must leave them behind. This was the Case of one that went with us. The Wife was obliged to take Leave of her Husband at *Gravesend*, tho' it was indeed an affecting Parting. The Unwillingness

lingness of the Woman to leave her Husband, and her many Tears on that Account, much affected me; which, perhaps, was not a little increased, as it was so much my own Case. Of all Bands, that of the Union of Husband and Wife seems the most difficult to be dissolved; I mean, where true Love is the Motive that brings them together, and remains as the Cement to continue them so. Of such a Union it is observed by the wise Man, 'That a Friend and Companion never meet amiss, but above both is a Wife with her Husband.' *Eccles. xl. 23.* When two Persons voluntarily make Choice of each other, without principally regarding or neglecting the Circumstances of Fortune or Beauty, these may still love in spite of Adversity and Sickness. True Love has nothing to do with Pomp or State; Solitude, with a Person loving and truly beloved, has a Pleasure, even in a Woman's Mind, beyond all gawdy Show or Pomp: And that Woman who dislikes her Husband because of his Misfortunes, or is not willing to share with him in his Afflictions and distressed Circumstances, has not the Love of a Wife towards him, but rather of a Mistress or Strumpet, whose Love is always measured towards him by his Ability to gratify her Desires. As long as he is able to please her in the Softnesses of Life, fulfilling her Requests according to her Wish, she is loving and caressing to him; but when his Ability fails

herein, her Affection towards him also sinks in Proportion: And as Distress approaches, her Love is turned into Slander, Clamour, and reproachful Language; and instead of being ready, after the Manner of a truly loving and prudent Wife, to share in the Misfortunes of her Husband, and willingly retrench herself of the former Enjoyments of Life, in Proportion as his Necessities require, little cares what befalls him, whether he goes to Prison or Banishment, provided her Pleasures can by any Means be obtained and enjoyed by her. But how very different is this from that Love which passes all Understanding! and such ought the Love to be between Husband and Wife, even as that is between Christ and his Church. An Instance of this Nature, ever worthy to be had in Remembrance, we are furnished with by *Manley*, in his Book of *Wonders*, and is as follows:

'*Clara Cervenda* was one of the most beautiful Virgins in all *Bruges*. This fair, young Lady was married to *Bernard Valdaura*, at that Time about forty Years old. Soon after her Marriage she found that her Husband had various Sores about him, and was also very sickly, yet she loved him ne'er a whit the less. Not long after he fell so sick, that the Physicians despaired of his Life; then did she attend him with that constant Diligence and Care, that for the Space of six Weeks she scarcely unclothed herself, nor took her natural

natural Rest. This Complaint after shewed itself to be a venomous Relict of the Venereal Disease, and therefore the Physicians counselled this beautiful Lady not to touch or come near the Sick, which Advice her Kindred and Neighbours also gave her. But her generous Soul was above disdaining her Husband in his Sickness; on the contrary, as tho' her Love and Tenderness towards him increased in Proportion to his Necessity for her Assistance, having taken Order for that which concerned the Benefit of his Soul, she provided him all Things that might tend to the Health of his Body. She made him Broths and Juleps, changed his Sheets and Cloths that covered his Wounds; and tho' by a continual Lax, and the Discharge of many Wounds, his Body was rendered to a considerable Degree loathsome, yet this true Lover, this most exemplary Wife, was his constant and diligent Attendant, resting neither Day nor Night; the Strength of her Love supporting the Delicacy of her Body. By this her extraordinary Care *Valdaura*, the Husband, escaped that Danger.

Some Time after this, by Reason of a sharp and hot Rheum falling from his Brain, the Gristle of his Nose began to be destroyed; to remedy which, the Physicians appointed a Powder to be gently blown up into his Nose, at certain Times, with a Quill. When others refused this loathsome Service, by rea-

son of the very offensive Smell attending it, the amiable *Clara* chearfully performed it. And when his Face was so broken out with Eruptions, that the Barber could not shave him, she, with her Scissars, supplied his Place, taking off his Beard by Degrees with much Care and Tenderness.

From this Sickness, after a while, he fell into another, which lasted seven Years: During which Time, with incredible Diligence, she made ready his Meat, put in his Tents, laid on his Plaisters, dress'd and bound up his Thighs, greatly affected with Wounds or Ulcers. His Breath also became so loathsome as to be shunned by others, and disagreeable to all but his Wife.

This long Sickness, and the Expences daily attending the nourishing a Body oppress'd with so many Diseases, at last began to fall heavy upon the House, where Trade had for some Time ceased, and no Rents coming in: To furnish Means therefore to answer the Expences, this *Pattern of Wives*, sold her precious Jewels, her Gold Chains, her rich Carcanets, or Neck-Chains, her Garments of great Value, a Cupboard of Plate, &c. not caring for any Thing, so her Husband was relieved; and contented herself with a little, so he wanted nothing.

Thus *Valdaura* lingered on a Life, by the Help of his Wife, with a crazy, tottering Body, ready to fall into the Grave, for



twenty Years together; in which Time she had eight Children by him, who were sound and healthy. *Valdaura* died an old Man; for whose Death *Clara*, his Wife, made such Lamentation, as was else-where scarcely to be met with. When some of her Neighbours, as a Means of comforting her, told her God had done much in taking him away, as being such a sickly Object, and that therefore they came to congratulate her; she utterly detested their Speeches, wishing for her Husband again, even in Exchange for five Children, which she was willing to part with for his Sake: And tho' she was yet both young and lusty, and sought to by many, yet she resolved never to marry again, saying, she should never meet with any whom she could like so well as her dear *Bernard Valdaura*.

Here then is a noble Example of true Love: Love, emblematically resembling that of Christ to the Church; who, tho' she be full of Imperfections, *Wounds*, *Bruises*, and *putrifying Sores*, yet is she most tenderly beloved by Christ her Spouse, who is continually reaching out his Assistance towards her, bearing with her Weakness, and healing her Infirmities: Nor will he ever leave or forsake her, till, by his last Offices, she is delivered from this military, this imperfect State, and brought to Glory, there becoming triumphant in the Heavens: Where, doubtless, the noble *Clara*, that most excellent of Wives, has long

since been admitted, there reaping the exceeding great Reward of her Duty and Tenderness to her Husband. Oh! that this noble Pattern of true conjugal Affection could be transcribed into the Hearts of all entered into the married State: How would Contention cease! how would Strife about Superiority vanish! how would the imperious, proud, disobedient Woman repent of her Folly, and become a dutiful, obedient Wife! What a Flood of Happiness would it soon produce to the World, when every Woman would deserve the Character of being *Sarah's* Daughter, by following her Example, in obeying her Husband, calling him Lord.

Oct. 26, (Journal 26) Wednesday. M. H. 7, clear total. W. 3 D. N. H. 12, clear total. W. 4 D. E. H. 5, clear total. W. 3 D. N. H. 10, clear total. W. still.

Having this Day receiv'd a farther Information concerning this Town or Place, take it as follows: It is called *Gibraltar*, or *Gibel Tarif*, and is a small, but very strong City and Castle of Spain, in the Kingdom of *Andalusia*, and Borders of *Cadiz*, formerly Subject to the King of Spain. It was rescued out of the Hands of the Duke of *Anjou*, by Sir *George Rook*, in 1704; and, after that, stood a memorable Siege, under the Command of the Prince of *Hess Darmstadt*, in 1705. It was left to England by the Treaty of

of *Utrecht*. It stands on a Rock, in a Peninsula, at a famous Streight of its own Name, seventeen Miles N. of *Centa* in *Barbary*, thirty-three Miles N. E. of *Tangier*, fifty-two Miles S. E. of *Cadiz*, ninety-four Miles S. of *Seville*. Long. 11 Deg. 32 Min. Lat. 48 Deg. 33 Min.

The *Spaniards*, in order to retake this Place, bound themselves by Oath on the Sacrament, either to conquer or die. They attempted to put their Enterprize into Execution, at a Declivity or large Descent in the Rock, called the *Middle-Hill*, situated between the Rock-Guard and the Signal-House; that being the only Place, on the East Side, capable of an Attack, as being at that Time unprovided with a Wall; which since it has, and is now continually attended by a Guard of Soldiers. Here therefore landing, they were defeated with great Loss; when the General, upon the Account of his Oath, chose rather to die than yield; and, to avoid being taken, run along on the Top of the Rock towards the North End, where he either fell or jumped down between the high Cliffs of the Rocks, and was seen no more; no one daring to look after him, upon Account of the extreme Danger from the Steepness of the Rocks.

The narrowest Part of this Rock, which is Southward, is said to be three Hundred Feet Ascent; but the broadest Part two Thousand three Hundred, Part of which is perpendicular,

at the Top of which is placed the Signal-House, which commands a most extensive Prospect by Sea and Land. Vessels are from hence seen at a great Distance; upon Sight of which the City, which lies under it, is inform'd by hanging something out as a Signal upon that Part of the Signal-Post which points towards the Vessel seen. That Post is provided with three Arms, one pointing up the Streights, the other down, and the third across the Streights. If more than one Vessel is seen at a Time, then as many Vessels as are seen, so many Signals are put up. At the Foot of this Rock, opposite to the Signal-House above, is situated the Victualing-Office. Upon the North End of the Rock, its Ascent from the Duke of *Argyle's-Battery* up to the Rock-Guard, is said to be two Thousand nine Hundred and fifty Feet. The Length of the City is said to be one Mile; and its Breadth, in the narrowest Place, which is at the Entrance of the *South-Port-Gate*, is five Hundred Feet: But at the broadest, which is at the Grand-Parade, is one Thousand two Hundred Feet. This Parade is by far the most airy and pleasant Part of the Town. Here the Soldiers are exercised every Morning, beginning at Six o'Clock, of which Notice is constantly given by the firing one of the Garrison's Guns. This Parade is said to be three Hundred Feet in Length, and one Hundred and Ninety in Breadth, at its broadest Place,

Place, though but one Hundred Feet at the narrowest Part.

This Rock is joined to the Main, by a long broad Neck or Bar of Sand, that divides the Harbour from the main Ocean of the Streights. Towards the farther End of this sandy Bar, is situated the *Spaniards Fort*; with which, in Time of War, they a good deal annoy that Part of the Garrison that is nearest to them.

Would Princes learn to be Christians, they would find that That is the best Security to keep them in the quiet Enjoyment of their Possessions. Nothing so much tends to procure Rest to the Soul, as a peaceful Disposition, and this is what the Gospel requires: *In your Patience, says our blessed LORD, possess ye your Souls.* Did Princes duly consider that Man's Happiness consisteth not in the Abundance of the Things which may be possessed, but that having Food and Raiment, as we have sufficient Reason, so we ought to be content, they would save much Trouble and Bloodshed by contracting their Minds into a narrow Sphere; and being convinced of the Necessity of over-coming themselves, in order to Happiness, would give all Diligence hereto; which would be a Victory affording far more solid Joy and Comfort, than that of enlarging their Dominions, by the Destruction of many Thousands of their Fellow-Creatures.

The greatest Conquest a Man can make, is that of getting the Victory over himself. *Alexander the Great* is said to weep that there were no more Worlds for him to conquer; but this mighty Warrior, while he was victorious over others, was at the same Time a Slave to his own Passions, by which he slew *Clitus*, his old Companion and faithful Friend; which afterward so grieved him, that he had a Mind to destroy himself for his great Folly herem. Had this Prince, while he conquered others, have conquered himself also, he would have been a much greater Man, and not have committed those Extravagancies which betrayed his Weakness, and hastened his End. Hence, says the wise Man, (*Prov. xvi. 32.*) *He that is slow to Anger, is better than the Mighty; and he that ruleth his Spirit, than he that taketh a City.* When the Mind is suffered to dilate itself, it is apt to look at a long Distance, and take in what is attended with great Pains and Hazard in obtaining that Point, or Station of Happiness, which Imagination has formed, as necessary to his Contentment: Whereas, to be happy, the Mind must be restrained to a Man's present Circumstances, and not the Circumstances be answerable to the dilating of the Mind; and then, what is at present within our Power will afford us as much Happiness, as the obtaining the Acquisitions in which the Mind has placed it.

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We are inform'd that *Pyrrhus*, the King of *Epirus*, being very intent upon making War with the *Romans*, was asked by *Cyneas*, his chief Minister, what he propos'd to himself by that War? He reply'd, to conquer the *Romans*, and reduce all *Italy* to my Obedience. What then? said *Cyneas*: To pass over into *Sicily*, reply'd *Pyrrhus*, and then all the *Sicilians* must be our Subjects. And what does your Majesty intend next? Why truly, said the King, to conquer *Carthage*, and make myself Master of all *Africa*. And what, Sir, said the Minister, is to be the End of all your Expeditions? Why then, answer'd the King, we'll sit down to good Wine. And what hinders your Majesty from doing this now? reply'd *Cyneas*: Have we not already as much as we can drink? Here the Mind had run over the *Roman Empire*, *Sicily*, and *Africa*, before it had arriv'd at the Mark at which it plac'd Contentment, in the Enjoyment of what it at present had as much as it could enjoy. The Mind, when suffer'd to dilate after worldly Happiness, knows not where to end; and, void of Prudence or divine Grace, deprives Man of the Enjoyment of the Sufficiency he at present has; places the Point of Happiness at such a Distance, as to expend the Body in Labour and Weariness to obtain it: And when the limited Point is gain'd, the Mind is by that Time again dilated to some distant Mark,

and so on to the End of Life; which is well express'd by the Poet, in the following Lines:

*Against our Peace we arm our Will;  
Amidst our Plenty, Something still  
For Horses, Houses, Pictures,  
Painting,  
To thee, to me, to him, is wanting:  
That cruel Something unpossess'd,  
Corrodes and leavens all the rest.  
That Something, if we could obtain,  
Would soon create a future Pain.*

Again, our Unhappiness from Discontent, is express'd as follows:

*Look round the habitable World,  
how few  
Know their own Good? or, knowing  
it, pursue?  
How void of Reason are our Hopes  
and Fears!  
What in the Conduct of our Life  
appears  
So well design'd, so luckily begun,  
But, when we have our Wish, we  
wish undone?*

Hence therefore appears the Wisdom of regarding that Precept, *Live To-day, and know thyself*: And again, *Having Food and Raiment, let us be therewith content*.

Off. 27, (Journal 27) *Thursday*. M. H. 7, clear total. W. 2 D. N. H. 12, clear total. W. 2 D. E. H. 5, clear total. W. 1 D. N. H. 10, clear total. W. still and pl. a m.



On the other Side of this Harbour, nearly opposite to this Town; is what is call'd *New-Gibraltar*; which is a *Spanish* Town, built since their losing of this. It seems to be a much larger and better built Town than this call'd *Old-Gibraltar*. It is defended with Batteries of Guns, under which lay their Vessels; which, tho' opposite to the *English* Vessels at *Old-Gibraltar*, yet the Harbour, or rather Bay, is so wide that they can't annoy each other.

If Enemies, in Time of War, could always be kept at such a Distance, the little Injury they could do each other would be a happy Means of saving much Bloodshed, and the Danger of so often sending poor Wretches unprepar'd into Eternity, would hereby be happily prevented. I know of no greater Misfortune can happen to a Person than that of being suddenly taken away in his Sins, and his poor Soul at once sent into everlasting Perdition, irrecoverably lost and undone for ever! Was this duly consider'd by those who delight to stir up War, that every one thus snatched away by the Sword they have caus'd to be drawn, (and thereby made to perish everlastingly) ascribe their quick Dispatch into Misery partly to their Account, it could not surely but make them uneasy, at the Thoughts of being so greatly instrumental in the eternal Destruction of so many of their Fellow-Creatures; which perhaps hereafter will, in some

Measure, be laid to their Charge, as a secondary Cause at least, of hastening, if not of destroying, their immortal Souls; especially as they are of that exceeding Value, that when even one is once lost, the Worth of their whole Dominions would not be able to redeem it.

That divine Precept, which requires that all *Things be done decently, and in Order*, (Gd. xiv. 40.) as much respects the Economy of human Life, as that which is of eternal Duration, and is greatly necessary for the Improvement of Happiness and mutual Society; since a due Regard to Order and Decency distinguishes good Breeding from Rusticity, the Gentleman from the Clown, and adds many Graces to smooth the rugged Ways of Life, and render Conversation and Society more agreeable: Which Matter, however little attended to and regarded by some, yet to every generous, improved Mind, it appears in a very different Light, and is a Sort of distinguishing Virtue which much ornaments the Mind that is occupied therein. And it is a Matter worthy of Concern, that Parents of Children, and Masters of Schools, are often so very remiss herein towards those under their Care; since Virtue and good Manners is that which teaches them to exhibit that Duty and Reverence towards one and the other, which the Law of Decency and Order requires, and in the Want of which the most amiable Accomplishment in Society

is wanting. To keep the right Way, both with respect to Things present and future, is one of the highest Concerns in Life; nor can the divine Precept abovementioned be ever comply'd with, without a due Regard hereto, *viz.* what Methods a Person should take, and how order his Life so as to be accounted well-bred, acceptable, and genteel in Conversation: Which, if it deserve not the Name of Virtue, yet it is something very amiable, and nearly approaching thereto; and, when joined with the Graces of the Gospel, *viz.* a meek and quiet Spirit, exhibits the most amiable Object that can be presented to View.—A genteel and neat Gesture, and a fine Address of Speech, is ever engaging and praise-worthy; and, when attended with Liberality, Justice, and Fortitude, happily dispenses Benefits to others, while it graces Conversation. Whoever is thus happily accomplished, has a noble Introduction to Regard and Esteem with all generous, humane, ingenious Minds, as well those who are his Superiors as his Equals. They have a Power of exciting the Respect of those with whom they converse, while a rigid, morose Carriage would render them disagreeable and despised. Wherefore none can doubt, but that it is highly expedient for every one design'd for Society and Conversation, to know how to carry himself civilly and genteelly in Company, both in Words and Actions: In which Respect, a Person is to consider the Customs and

Manners of the Place where he is, and conduct himself accordingly; not pleasing his own Fancy or Humour, but the Will and Desire of those with whom he converses, with all prudent Moderation, according to the Rules of good Manners; for to exceed a just Medium herein, is to play the Part of a Sycophant or Flatterer, and not of good Breeding. Hence, in strange Company and strange Places, to remain in Silence may be prudent, till the Minds of the Company, or the Customs of the Place are somewhat known to him; whereby may be understood what Manners or Deportment in Conversation are to be avoided, and what embraced. In general is to be avoided every Thing which is troublesome, or disagreeable to any of the Senses, or contrary to the Appetite, or which brings the Idea of any Thing filthy or indecent to the Mind; as immodest Expressions, foolish Talking, or Jestings, &c. So also good Breeding forbids *Tawning* or Stretching in Company, as that which bespeaks a Tiredness of the Society and Conversation in which he is engaged.

2dly. It is also very unseemly to use Hawking or Spitting up Phlegm, in the Room where Company is.

3dly. Neither is it consonant to good Manners to blow the Nose, and scatter the Discharge about the Room; or, using a Handkerchief for that Purpose, look into it afterwards, as tho' a Jewel, or some valuable Thing, were expected to be found dropping  
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ing from the Brain into it in the Action of Blowing. This Custom is extremely ungentle, tho' too often used.

4thly. Good Breeding forbids those that sit at Table to apply their Fingers to the Food in Carving, instead of a Fork. Thus, in cutting up a Fowl, &c. to lay hold of it with the Fingers, is very unpolite; and to help the Guests in the same Manner, still more so. So also, to grease the Fingers, and dirty the Napkin much therewith, should be carefully avoided: But still more clownish, and even abominable is it, to wipe their Face, or blow their Nose in their Napkin. So also Politeness forbids spreading the Table with a dirty Cloth, or furnishing it with dirty Knives, Forks, Plates, &c. all which greatly offend a delicate Stomach, and I have known Food neglected, in Time of a keen Appetite, by Means hereof.

5thly. Polite Breeding also forbids the Smelling to what another is about to eat or drink; or to breathe upon a Toast taken from the Fire, or to blow it with one's Breath, because of the Water or Moisture that always attends such Action. So also for Cooks, in broiling Meat, &c. to turn it with their Fingers, and from thence apply them to their Mouths, in order to cleanse them, by sucking them from Grease; and from thence again to the Meat, as is the Custom of some, is extremely filthy and disgusting.

6thly. Polite Breeding forbids to offer the same Spoon to another that any one has been

feeding with, till it has been first cleansed in clean Water: So also to dip the Spoon into the common Dish of Broth, or Soup, after it has been in the Mouth of any one, till it be first rinsed in Water, is very unpolite; and much more so, to feed out of the common Soup-dish, out of which others ladle Soup into their Plates. This is so much upon the Clown, and so extremely rustic, that it always greatly offends good Breeding, and will ever spoil the Appetite of those of a delicate Stomach; who, as they cannot bear to be breathed upon by another, so neither can they endure to feed out of that Dish of Soup, or Spoon-Victuals, which another uses as their common Plate to dip into or feed out of at Pleasure; lading their Spoon from thence into their Mouths, and from their Mouths back again into the Dish. Many a delicate Appetite has been so offended hereby, as to prevent Nature being sufficed with Food. With the most Polite, it is very common to have a spare Knife and Fork for the Use of the common Dish, that every one may thereby help themselves, and not with the Knife and Fork with which they feed.

7thly. Polite Breeding forbids the picking of one's Teeth at the Table in Publick, viz. in View of the Guests; and especially does it condemn, as extremely clownish and disgusting, the using the Point of a Fork with which they feed themselves, for this Purpose. And it is somewhat amazing to find

find any of Breeding, or that would be esteem'd Gentry, guilty of this Thing, at which a delicate Stomach is almost as much offended as at a Draught of noisome Medicine brought to Table, the very Appearance of which gives great Disgust to the Mind: For who can endure the Thoughts of using a Fork, or seeing it used at Table, that has been employed in picking filthy Teeth, the very Idea of which can hardly be endured without Disorder to the Stomach? Who can bear to see that same Fork reached into the common Dish of Provision, upon which others are feeding, or about to feed? And as good Manners condemns this as extremely rude and clownish, so Prudence forbids the Use of Pins for this Purpose, as is the Custom of some, since hereby the Polish, or ivory Substance of the Teeth, may be greatly injured, and the Teeth thereby rendered subject to Diseases and Decay.

*8thly.* Polite Breeding forbids to offer the same Glass to another that has been drank out of, till it be first rinch'd in pure Water. So also Bread, Fruit, &c. that has been bitten, should not be offered to another, except the Part bitten is first taken off.

A Nobleman that visited a Bishop of very polite Breeding, was observed by him, when at Meat, to make a certain Sort of Smacking with his Lips, which was the only Fault the Bishop perceived in this Nobleman against his being a compleat po-

lite Gentleman: And therefore when he departed from him, the Bishop, in a very complaisant Manner, by a Friend whom he desired to attend him Part of his Way, inform'd him of this Defect in his Behaviour at Table, friendly advising him to forbear it for the future. The Count thankfully received his kind Admonition, and promised, for Time to come, carefully to observe it; saying, If every one would be thus ingeniously kind to his Friend, it would be evidencing the truest and most useful Part of Friendship.

As I have, from Time to Time, observed not a few offending in the Particulars aforementioned, and what is still to mention, I was willing to do them, and also others offending in the like Manner, the friendly Office of advising them against it. If they have the Prudence of the noble Count aforementioned, they will esteem me deserving their Thanks; but, if not, I will endeavour to be armed with Patience equal to their Displeasure, and proceed.

*9thly.* In Walking, the Right-hand is esteemed the Place of Preheminence; and hence, polite Breeding assigns this to the most honourable Person: Tho' if it be a Stranger visiting a Superior, Complaisance in the Superior will sometimes assign it to the Visitor, tho' somewhat in Dignity inferior to himself. But tho' the Right-hand be the most honourable when only two walk together, yet when there are three, then the middle Place has the Preheminence: And  
L. 2 hence



hence in walking by a Wall, the Wall is esteemed as the third Person; and therefore next to the Wall, whether it be the Right-hand or the Left, is accounted the most honourable Place; which in walking, if it be with any of the fair Sex, Courtesy, among the *Europeans*, has assigned the Place next the Wall to them: And has also taught a Person to precede them in coming out of the Door of a House; to lend them the Hand down the Steps; to usher them into a Coach; or to help them over a Channel, &c. as likewise to usher them into a House, except it be the House of God, into which the Man leads the Way, to shew that in religious Matters common Complaisance should be laid aside, and Man retain his Dignity and Preheminence, according to the Order settled by the divine Being in the Creation, when Man was first formed, and appointed Head over all.

10thly. Healths, or complimentary Drinking to others at Table, during Meals, have been objected to by some, as an Interruption to their attending upon their Food. This was first introduced in the Times of the *Danes* and *Saxons*, as a Pledge of Safety to the Person while he drank, that no one at Table did him an Injury during that unguarded Time: And hence it was customary for the Person drank to, to lay down his Knife and Fork, and desist from his Food during the other's drinking, keeping himself hereby in

a Posture of Readiness for his Defence, if Necessity required. But all Danger of this Nature being long since past, it is therefore needless longer to continue the Custom upon that Account; which is now converted into a mere Ceremony or Compliment, of no particular Use, and might be very well spared, if Custom would permit.

11thly. Waiters that serve at Table should be careful, during that Time, not to scratch their Head, or be seen rubbing any Part of their Body, or thrusting their Hand into their Cloaths, or into their Breeches, but to keep them orderly before them.

12thly. When they serve up a Dish upon Table, or give a Cup of Drink, &c. they should carefully refrain Coughing, Sneezing, or blowing their Nose; since all these Things create an Idea of Filthiness, and are liable to give Disgust.

13thly. In taking a roasted Apple, a Toast, or such like, from the Fire, if any Ashes, Coals, &c. should happen to be lodged upon it, they ought not to blow it off with their Breath, because of the Water mixed therewith, but to use a clean, light Wing, or Bunch of Feathers, or Brush, for that Purpose.

14thly. In conversing with each other, polite Breeding forbids the coming so near as to breathe upon the Person to whom the Discourse is directed, since the Breath of one Person is generally disagreeable to another.

15thly.

15thly. Polite Breeding forbids a Person's going to sleep when in Company, while chearful, pleasant, useful Conversation is going forwards; for this is a Token of great Disrespect, as tho' he was tired of the Company, and wished them gone. Neither ought a Person to rise up and walk about to and fro in the Room, in a careless, yawning Manner; for this also has much the like Appearance, of Indifferency towards the Company, as the former.

16thly. Polite Breeding forbids the opening and reading of Letters one after the other, while useful Conversation is going forward; except Matters of Consequence require, and Leave first be obtained from the Company: And still more rude and rustic is it for a Person to take his Scissars, or Penknife, and pare his Nails before the Company. So ought he carefully to refrain from Whistling, shaking his Legs or Feet while sitting, dubbing with his Fingers, &c. or so to seat himself as to turn his Back upon another, or to make another his Leaning-stock in standing or sitting.

17thly. Polite Breeding forbids a Person's breaking Wind before Company, either upwards, by loud Belchings, if by any Means it can be prevented; but especially downwards, which must most carefully be avoided, however Necessity may require, since this is ever esteemed not only contrary to polite Breeding, but also extremely immodest; in taking an offensive Li-

berty which the utmost Familiarity among Friends, or even that of a Man and his Wife, will not warrant; and whoever uses this Liberty without Restraint, needs no other Evidence of his being of an unpolite, immodest Disposition.

We are inform'd by *Manley*, in his History, that a young Gentlewoman of *Japan*, being on her Knees at the End of a Table waiting on her Master, in the Apartment of the Women, and over-reaching herself to take a Flaggon that stood a little too far from her, she chanced to break Wind downwards; at which she was so much confounded, that putting her Garment over her Head, she would by no Means shew her Face after; but, with an enraged Violence, taking one of the Nipples of her breasts into her Mouth, she bit it off with such Fury, that she died in the Place.—A grave and learned Divine, at *Alomer* in *Holland*, as he was one Day walking in the Fields for his Recreation, was suddenly taken with a Purgings, and thereby compelled to retire to the next Ditch; where, being unawares surprized by a Gentlewoman of his Parish wandering that Way, he was so abashed, that he never after shewed his Head in Public, or came into the Pulpit, but pined away with Melancholy and died.

18thly. Polite Breeding requires every one to go-habited according to his Quality or Character in the World, which is keep-

keeping up Order and good Decorum in the Public. The Citizens of *Padua* took it ill whenever they saw a noble *Venetian* walking in the Streets unclothed with his Robe of Honour, as not shewing a due Respect to the Publick: So also the Cloaths should be made to agree pretty much with the Fashion, and the Place of a Person's Residence.

19thly. Polite Breeding forbids unreasonable Delays in attending Meals, after Notice is given; since this looks disrespectful to others, who are kept waiting the Leisure of such Delays, to the Mortification of their Appetite, and the cooling and spoiling of the Food: So also to lean, or loll their Arms upon the Table, at Meal-Time, is very rustic and unpolite.

20thly. To scold at, or be chiding of Servants before Company, is also contrary to polite Breeding; inasmuch as hereby a grating Uneasiness to their Ears is administered, which breaks off that happy Harmony in Society, which can subsist by nothing but good Nature and chearful Conversation: This therefore Politeness requires should be carefully avoided, and whatever happens disagreeable should, at least for the present, be borne with Patience, that a Storm may not arise in the Midst of a Calm, and Displeasure shewn in the Midst of Mirth. Moreover, as our Actions and Gestures ought to be such as may testify our Reverence and extraordinary Respect

towards those we entertain as Friends, hence to shew Uneasiness and Displeasure at any Thing before them, is to become thereby disobliging, and administer an Occasion of doubting whether their Company is agreeable; and so by rendering them uneasy, turn a Feast into a Fast, and Politeness into Rusticity, or a clownish Repast: Hence therefore at Table, especially during Meal-Time, whatever happens, it is indecent, it is unpolite, to be angry, or at least to shew it to the Company, for the Reason aforesaid.

21stly. It is also unpolite to seem melancholy, or studiously thoughtful among Company that are met for innocent Mirth and joyful Recreation; since hereby Chearlfulness is banished, and the Pleasure of Conversation removed from them. Moreover, Regard should always be had, that the Matter of Conversation be ever upon something useful, becoming the Dignity of the human Mind, and agreeable to a Christian's Profession, that it may minister Grace to the Hearers: And hence all obscene Discourse, or any Thing bordering thereupon, whereby a chaste Ear, pure Mind, or delicate Palate may be offended, should be carefully avoided; nor should any Thing that is serious or sacred be treated in a Way of Jeer or Merriment, for this is a horrid Abuse of the Gift of Speech, and a high Dishonour to the divine Being, the Donor thereof, and will be offensive to the Ears of all who acknowledge

ledge his Mercies towards them ; nor does any Thing shew greater Unpoliteness, than this Spirit of Ingratitude towards the best of Beings.

22dly. Due Care must be taken in Conversation, that nothing be spoke against God or his Providence, either in Jest or Earnest, which ever shews an ungrateful, unpolite Disposition ; but whatever is mentioned of this Nature, must be with Reverence and godly Fear, because in him *we live, move, and have our Being* : And hence Swearing in Company is extremely unpolite, both as it is a high Offence against the divine Majesty, and thereby extremely disagreeable to all that revere his sacred Name, and own Obedience to his divine Command ; who has said, *Thou shalt not take the Name of the Lord thy God in vain* : And also as it reflects a high Dishonour upon the Company, as tho' they were such Infidels, or so very unpolite, as to put him to the Necessity of an Oath, in order to credit what he said ; therefore all Swearing in common Conversation, or profaning the sacred Name of God, should be ever carefully avoided, both as it is extremely vulgar, and also out of Obedience and Love to his sacred Majesty, who has given us the most convincing Proof of his good Will towards us, in sending his well-beloved Son to bless us, by turning every one away from his Iniquity ; and not to acknowledge this Gift, is to become more unpolite

than the Devils themselves, who owned him to be the Son of God.

23dly. As Ingratitude is ever contrary to Politeness, we ought, from a Sense of our Obligation to the divine Being for the Gift of Speech, to exercise it to his Honour and Glory, and let our Words and Conversation be with Grace seasoned with Discretion, that we lose not the distinguishing Benefit for which this useful Gift was afforded us : And however some Men may take criminal Liberties herein, and play the vulgar Russian, by profaning this sacred Name who gave them Being, yet these even hate and condemn their own Vices in others, hence we may sometimes hear the Reprobate reproving this Vice in another : So also Drunkenness appears odious to the Drunkard himself, when sober, nor is he ever willing to be accounted a Transgressor herein himself ; nor can one proud Man endure that Vice in another.

24thly. They err against Politeness who, in Conversation, are frequently repeating the same Thing over and over ; and, more especially so, if it be something that's trifling, idle, or flashy, unworthy the Attention of the Ear : Thus, for a Man to be frequently talking about his Wife and Children, commending or blaming this or that Quality or Action in them, is extremely idle and unpolite ; for what has the Company to do with such Discourse as this ? What is pleasing or displeasing to him herein, they may beal o-  
gether



gether Strangers to; and, if not, yet the frequent repeating it can't but be very ungrateful; nor is it less trifling, as administering neither Benefit nor Pleasure to the Hearers: So also for a Man to be frequently commending this or that Virtue in himself, with reiterated Expressions of the same Thing, is extremely unpolite, and directly contrary to that Rule of sacred Wisdom and Modesty, *Let another commend thee, and not thine own Mouth.* It is therefore sufficient in this Matter barely to mention what is commendable and praise-worthy, with Expressions of Thankfulness, Acknowledgment, and Gratitude to the divine Donor thereof, by way of reminding and encouraging others in want of any commendable Quality we enjoy, to seek unto him for it, from whom all Blessings flow, *who giveth liberally to them that ask him, and upbraideth not.*

25thly. Such Persons also highly offend against polite Breeding, who, to raise Laughter and Merriment in others, affect to tell strange Stories, invented by their own Brain, which for this Purpose they make a Magazine of Lies; and, having themselves no regard to Truth, please themselves in forging lying Stories, and expect that others also should be pleased therewith. These Men greatly subvert the Use of Speech, and offer the highest Affront to Company, as supposing them to be so extremely weak, as not to be able to distin-

guish between Truth and Falshood; or so very childish, as to be delighted with idle *Romances*, instead of useful, edifying Conversation.

I have been inform'd of one of these Sort of Gentry who told a Story of a Hare, as a Thing he knew to be true; which, said he, being long pursued, at last took Water at *Dover* and swam over to *Calais*, still pursued by the Huntsmen and Hounds, who took her in some Part of *France*; upon which a Dispute arose whose Property the Hare was, whether she belong'd to *England* or *France*. The Company, to whom this was told, could nor esteem it but as a very idle Tale, and thought themselves ill used herein, all except one Gentleman, who expressed a Merriment thereat, commending it as a very extraordinary Incident; saying, he also would tell them a Story of a Hare, which, he said, after having been long pursued, run with such Violence against the Edge of a Post, as divided her directly in two Parts; upon which one Half run one Way, and the other the contrary, inso-much that the Huntsmen and Hounds were in Doubt which Half to pursue. Upon the Author's of the first Story hearing this, he expressed his utter Disbelief of it, and immediately charged it with Falshood, as a Thing impossible: Upon which the other jocularly retorted upon him, saying, it was as true as his Story; and, if he would have them believe that, why should

should he not believe this? which raised Matter of Laughter and Merriment among the Company, by observing him so well confronted, and put to shame at his own Weapons; which indeed is the best Way of treating such kind of Ribaldry, and lying Nonsense: And is an Instance of what was before observed, *viz.* That there are those who like not that in others which they are guilty of themselves.

26thly. As it is agreeable to Politeness and Oeconomy in human Affairs, for a Person to appear Abroad habited according to his Station in the Public, so it is a Breach of good Breeding to play the Hypocrite herein, and appear very different from what their Character or Station in Life will permit: Thus for a Servant to put on his Master's Cloaths, a Mechanic to appear in the Habit of a Nobleman, or a Layman in the Robes of a Divine, &c. are Frauds put upon Mankind, and tend to confound the Order of Distinction, Harmony, and Respect, in civil Society, which good Breeding is ever careful to maintain.

27thly. He also errs against polite Breeding who forwardly commends himself, by boasting of his Parentage, Nobility, Honour, or Riches, which is always an Argument of a vain, prodigal, or arrogant Mind, and is ever contrary to good Breeding, which always begets a Sense of Humility, and a modest Deportment and Opinion of one's self, according to that divine

Precept, *Be not high minded, but fear; ever remaining in Silence upon this Head, except obliged by Necessity to speak in Vindication of the Truth, as a Scourge for the Correction of Falshood, Defamation, or Reproach.* Nothing is a greater Argument of a low and weak Mind, and the Want of good Breeding, than for a Man to be highly commending himself, and studiously diligent to propagate this Opinion of himself among others, desiring to be esteemed of superior Rank and Eminence than he really is; treating others with a Sort of Contempt and Disdain, while he would be highly exalted in the Opinion of all, which is an intolerable Rudeness in disparaging others, while he seeks to exalt himself; forgetting that severe Reprehension of the divine Word, *Not he that commendeth himself, but whom the Lord commendeth, is accepted of him.*

28thly. Polite Breeding forbids to give a superfluous Trouble to others, thro' an over Shew of Humility, or modest Deportment: Thus for a Person, after having once or twice modestly refused what is offered him by his Betters, to persist still in the same Refusal, against the repeated Offers of the Donor, is not Modesty but Rusticity, and the Want of good Breeding; since this, while it teaches a due Distance between a Superior and Inferior, teaches also to know the modest, prudential Bounds thereto, and informs the Mind, that there is as much

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Want of Breeding or good Manners in refusing repeated Offers of Benevolence from a Superior, as by a too great Forwardness in thrusting one's self upon them: Since, as the one bespeaks a too great Confidence in ourselves, as worthy this Favour, so the other expresses either a Contempt of the Favour offered, or too much Diffidence in them that offer it, as tho' we mistrusted their Sincerity in the offered Favour, and refused to accept it, lest we should offend them. In this Matter of Ceremony, how much Trouble is often created in getting over a *Stile*, or giving and taking the *Wall*? as tho' it was a Matter of high Consequence, worthy disputing, who got over the *Stile* first, or who walked next the *Wall*: Whereas these are but mere Ceremonies, and confer no real Honour or Benefit upon those that enjoy them, and therefore are not worthy the Trouble of Contention, Delay, or Anxiety about them; but after having modestly offered the Preference herein to others, if it is not readily accepted, it's Matter of no Consequence to be farther concerned about it.

29thly. Polite Breeding forbids the Flattery of Titles; which, while agreeable to the Gospel Precept, it requires all *to render Honour to whom Honour is due*: It by no Means allows of Persons assuming Honour where it is not due; and ever condemns it as an Argument of Ignorance, and Want of modish Breeding, in those who attri-

bute to others Honours they have no Right to receive, or not to ascribe to them those Honours or Titles they have a Right to receive: Thus for a Person to address one he knows to be a vile Knave, by the Title of *Worthy Sir*, *Good Sir*, &c. one of a mechanical Employ, by the Title of *Honourable* or *Right Honourable Sir*; or a Layman by that of *Reverend Sir*, &c. For whatever Respect the Authors of such Compliments may mean to shew, it's ever a Mark of Ignorance on their Part that give it, and a Matter of Uneasiness or Displeasure to those that receive it; since no ingenious Mind chuses to have that conferred upon it, which it knows it has no Right or Fitness to receive, and ever rather esteems itself abused than gratified by such Kind of ceremonial Compliments; looking upon it rather as a Kind of Sneer than Mark of Esteem, and of the same Nature with the ceremonial Expressions of that Person who addresses another with, *Sir, I am your very humble Servant; pray command my Service in any Thing you please*; while, at the same Time, such Person has no Intention of Good towards him, but would rather gladly do him an Injury, was it in his Power. As Words are the Index of the Mind, and by which our Thoughts are communicated from one to another, therefore to use them improperly, or hypocritically, is to prostitute and greatly abuse them; very contrary to the divine Precept;  
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Let every one speak Truth to his Neighbour.

30th. As Polite Breeding requires we should have a due Regard to Mode in our Habit, so also should we accommodate ourselves to the Ceremonies, Customs, or Address of the Place where we converse, that we appear not singular in that wherein good Breeding requires our Conformity. This must be learned by Experience, since the Customs of different Nations or Places greatly differ; and it must first be known by Observation, or Information, what the Customs are of the Place we are in, before we can conform to them; but then this should be acquired as soon as possible. How very unpolite would it be to begin a Letter, written to any in London, after the customary Manner used of old among the Romans, *If you and yours are well, it is well; I am well.*

31st. Polite Breeding requires, That in Complaisance to others, when the Mind of a Person is not known, nor his true Character known to us, we should rather exceed than diminish in ascribing the Honour due unto him; since an Error of this Nature is ever more readily excused, than that which borders upon Rusticity or clownish Starchness: Thus to a Person claiming the Title of Honourable, it's more excusable to give him the Title of Right Honourable, than to deny him what he has a Right to. Moreover, as to use an easy, becoming Gen-

teelness towards Inferiors is very engaging on their Part, so to yield a little to Superiors may not be less engaging to them; especially, when by Merit they claim the Title given them; and it's ever the Part of good Breeding, and an honest Mind, to be more illustrious by Actions than Words.

32d. Polite Breeding, in Cases where Advice may be necessary, will dispose a Person not to be backward in giving it; but then it will be in an obliging, not an absolute or dogmatical Manner, so as to submit it to the Judgment of prudent Consideration, and not be offended if it is not followed; as was *Athithophel*, whose Counsel being neglected, it so sorely grieved him that he went and hanged himself. 2 Sam. xvii. 23.

33d. Good Breeding ever forbids Jestings, Jeering, Mocking, or making one's self merry with the Infirmities of others. This Treatment of our Fellow-Creature is fraught with great Impiety, as being a reproaching our Maker, and has been often attended with the Scourge of the same Punishment reproached in others. Thus the Defect of Speech by Stammering or Stuttering, has more communicated itself by this Way, than by any other; for while Persons have made themselves merry with others under this Misfortune, they have often laughed themselves into the same Stammering, or Want of Utterance, they have been ridiculing others for. So also to laugh at, or ridicule Strangers



Strangers, who for Want of the Knowledge of the Tongue or Language they speak in, are not able properly to express themselves, is a high Instance of ill Breeding, and levels the Mind to the most contemptible Degree of Baseness and Rusticity: But it is the Part of good Breeding, to be ever ready to assist others in their Necessity, and that Deformity or Misfortune which it can't remedy, it will pity.

34th. Polite Breeding forbids the Custom of Joaking, or Punning upon others; since this is making ourselves Sport, at the Expence of making others ridiculous: Tho', in Reality, it is making ourselves more so; for he that buffoons another, is the principal Fool of the Party, and makes himself extremely ridiculous, while he would be thought witty, in his Attempts to make others merry. Moreover, Jest frequently become real Affronts, which have sometimes been corrected by a severe Chastisement, and the Laughter intended thereby converted into the real Injury of the officious Punner.

35th. Polite Breeding forbids returning impertinent Answers to plain Questions; and hence is censured the extremely ridiculous and foolish Custom of some, who, in answering a Question by a Change of Syllables, give a different Sense to the Question asked: Thus, Where is your Master? *In his Cloaths.* How tastes that Wine? *As if it were wet.* How eats that Meat? *It*

*eats nothing at all, &c.* So instead of saying *Lawyer*, they say *Lyer*; and instead of *Matrimony*, they say *Matter of Money, &c.* And hence, while they would be thought to shew their Wit, they greatly expose their Folly, and become extremely ridiculous: But Politeness in Conversation ever seeks to use plain and significant Words, and chuses not to play the *Merry-Andrew*, to make others merry, and itself a Fool.

36th. When any Thing is to be expressed that is known by various Names, Politeness requires the most decent of them to be used. Decency of Words consists either in their Sound or Signification. There are some Words of a harmless Signification, yet carry in their Sound something of Obscenity, as *Coney* for *Rabbit, &c.* The Translators of the Bible have somewhat offended herein, in various Places; Thus in the 1st Kings xxii. 21. *I will cut off from Ahab him that pisseth against the Wall*; which, by the French Translation, is more politely and modestly rendered, *I will cut off from Ahab all that appertaineth unto him*: Tho', in some other Parts, great Modesty of Expression is preserv'd. Thus Judges iii. 24. *They said, surely he covereth his Feet in his Summer-Chamber.* Thus also, in 1st Sam. xxiv. 3. *And Saul went into the Cave to cover his Feet.* So likewise, 2d Sam. xiii. 20. *And Absalom, her Brother, said unto her, Hath Amon, thy Brother, been with thee?* When therefore Words ever

ever so little suspected offer themselves, chaste Ladies use to substitute in their room such as are free from such Suspicion; altho' some, who are less well bred, may be observed sometimes too inconsiderately to let fall Words so unchaste, at which, if named to them at any other Time, they themselves would blush. Therefore Women that would be esteem'd well-bred, must be ever careful to refrain from Words, as well as Actions, that have the least Indecency in them; for good Breeding is discovered more by this, than by sumptuous Apparel, or public Character; and, as Language abounds with such Variety of Words and Phrases, Politeness ever seeks those which are most elegant, modest, and emphatical.

37th. Politeness requires, that in correcting or informing others, good Nature and Complaisance should always be present. Thus in a Discourse, where it is apprehended one is not well understood, it is better to say, *I wish I could more clearly express this to your Apprehension*; than to say, *I suppose you don't understand me*. Again, it is more polite to say, *Let us think a little of this Matter, whether it be not so or no*; than to say, *Sir, you are mistaken, the Thing is not so*. And hence those of the fair Sex cannot be excused of Unpoliteness, who are wont abruptly to interrupt, or contradict their Husbands in their Discourse, out of an Opinion of their knowing the Matter more per-

fectly than he relates it: Whereas the truly Polite will forbear till he has finished what he has to say; and, if the Matter be of no Consequence, let it pass unremarked; but if it is, then well-bred Ladies usually preface their intended Amendment to their Husbands with, *My Dear, If I am rightly inform'd in this Matter, it is so or so; which, after I have mention'd, I will submit to your Judgment*. This carries with it an Air of Modesty, as well as Politeness, with which Superiors ought to be addressed; which Character every good Wife acknowledges due to her Husband; and those who think otherwise have both the Law of God and the Land against them: By the former, the original Command was, *Thy Desire shall be to thy Husband, and he shall rule over thee*. Gen. iii. 16. In Conformity to which, Sarah calleth her Husband Abraham, Lord, and is commended in the sacred Record for so doing; where it is further commanded, *See that the Wife reverence her Husband*. Eph. v. 33. In Obedience to which, it is not unusual at this Day for polite, prudent Wives, to conclude their Letters to their Husbands, *From your loving and dutiful Wife, &c.* Nor will such reply to their Husbands, when any Thing is requested of them they don't altogether like, *I won't do such or such a Thing*; but rather, *I desire to be excused, &c.* which is more soft and agreeable to that Tenderness and Respect the divine Law requires should

should be paid from a Wife to her Husband, as her Lord or Superior; which the Laws of the Land also require, in that it supposes the Husband to be the Head or Guardian of his Wife, and whatsoever she does, he is the Doer of it: And hence he is liable to Punishment for those Debts she contracts, tho' they were contracted unknown to him. So also it supposes a Wife murdering her Husband, to be in the same manner guilty, as a Servant murdering her Master, both which are deemed Petty Treason, the Punishment of which is that of being drawn upon a Sledge to the Place of Execution, and there burnt alive. Hence a soft and courteous Way in a Wife of correcting a Husband's Errors, or attempting to set him right when he is wrong, is ever most commendable, as carrying in it an Air of Modesty as well as Politeness; which two Ornaments never appear more amiable, than when they shine forth in the fair Sex; nor do those of that Sex ever appear more nobly ornamented herewith, than in a condescending, courteous, obliging Behaviour towards their Husbands, since it is ever a certain Sign of Arrogance and Want of good Breeding, when any act contrary to the divine Command herein. I have been somewhat the longer and more particular upon this Head, as well knowing what inexpressible Uneasiness, Discord, Strife, and Disorder, the Want of a due Regard to this Matter has fre-

quently occasioned in Families, when the Wife, unmindful of her Duty, which divine and human Laws require her to observe towards her Husband, as above shewn, she contends for the Superiority: Whence unhappy Debates arise, which has sometimes been carried to that imprudent Height, as to produce the melancholly Effects of ending in a Separation.

38th. Politeness requires that, in Conversation, each Member of the Company should have Time and Liberty allowed for Speech: And hence, except by Desire or Consent of the Company, for any one to engross the whole or major Part of the Time to himself, in different Discourses, or relating tedious Tales, wherein he scarcely knows when to have done, greatly err against polite Breeding, which requires that Stories, or an Account of Things, be as short, full, and comprehensive as possible: And when any Thing under Consideration, or Story relating, is perceived to be disagreeable to the Company, which may be observed by its not being attended to, then it is best to drop it, and remain in Silence, except desired by any to renew the same. Moreover, especial Care should be taken not to interrupt another in his speaking: Also, if any one is about to tell a Narration, Politeness forbids you to interrupt him, by saying, *you have heard it before*; or if he tells it not in the exact Manner in which you have heard it, but either diminishes or adds some-  
thing

thing thereto, you shall pass it by unremarked, or without expressing your Dislike by shaking your Head, or shrugging up your Shoulders, &c. since Things that are in themselves of an insignificant or indifferent Nature, deserve not a Remark that betrays a Dislike in the Hearer. So also, when any one is discoursing with you, such Attention ought to be given, when due Moderation is used, as to prevent the Necessity of asking, *What did you say, Sir?* since this Inattention betrays such an Indifferency to his Discourse, or such Disregard towards him, as no Person of polite Breeding should be guilty of.

39th. In Conversation a just Medium is to be observed. In Company of one's Superiors, it's more modest to be a Hearer rather than a Speaker, unless what is said is very much to the Purpose, comprehensive and short. But, among Equals, as too much Talkativeness should be avoided on the one Hand, so should too much Silence on the other, especially when any Thing can be advanced for the Benefit of the Company: For as, in the first Case, we seem to have too great an Opinion of ourselves, by engrossing all the Discourse to ourselves; so, on the other, too little of the Company we are in, by not attempting to afford them some useful Amusement by our Conversation: But herein Circumstance and Opportunity are to be attended to, and polite Breeding will determine to act accordingly; but

when we do speak, we should ever endeavour to cast it upon some instructive Head, or useful Topic of Discourse, containing in it such Doctrine that it may minister Grace to the Hearers, and tend to improve the Mind in Virtue, that the more virtuous we are, the more firmly we may assent to it; or the better Judges we are of Truth, the fuller Assurances we may have of its Truth.

40th. As good Manners and Humanity are wont to affect our Senses with Pleasure, so Politeness also furnishes them with Beauty and a graceful Mien; insomuch that there are some, who, tho' in their Persons are very ordinary, do notwithstanding become hereby extremely amiable, and merit the highest Esteem. Where there is a proper Agreement, and an apt Symmetry or Proportion of Parts to one another, and to the whole, there is what we call the *Beauty* of the Body; which, tho' very amiable to the Sight, yet when it is unattended with Politeness and good Nature, it becomes like a painted Sepulchre that will not bear examining; but, when adorned with these Qualities, it exhibits to the Mind one of the most beautiful and engaging Objects in the Creation. It is a common Proverb, *Manners makes a Man*; and so much as the fair Sex excel Men in Softness of Temper and Tenderness of Disposition, even so much does a polite Behaviour, with good Nature, render them more amiable and lovely Objects than Men:



Men: And when Symmetry of Parts is added, they become the Beauty and most amiable of the Creation; but, where these are wanting, let Silence speak their Character, and Deafness hear their Praise.

41<sup>st</sup>. Polite Breeding requires that recommendatory Letters, written in Favour of a Friend to any, should be first seen by that Friend, before they are sealed; lest, after the Manner of the Letter carried by Uriah the Hittite, 2 Sam. xi. 14, 15. they carry Death, or at least Displeasure with them, instead of Friendship; whereby the Bearer, instead of being benefited, is injur'd, which has been the Case of many: For such is the great Hypocrisy of some, that they highly abuse the Index of the Mind, or pervert the Sound of Words in such Manner, that while they pretend Friendship, and to write a friendly Letter to their distant Friend in Behalf of their present one, will instead thereof make them the Bearen of a Matter of their own Business only; or if he is mentioned therein, it is rather to his Disadvantage than Benefit, and tends more to injure than serve him in the Favour of those to whom such Letter is given. Hence all Letters of Recommendation should either be seen by the Person they concern before sealed; or left behind, as not worthy Acceptance, for the Reason aforesaid.

42<sup>d</sup>. Politeness, and a genteel Air, add a double Grace to

a Favour given; which the wise Man includes in that Advice, *My Son*, says he, *use not uncomfortable Words when thou givest any Thing*. Thus one Friend, in Necessity, applies to another for Assistance; tells him his Necessity, and requests the Loan of a Sum of Money, more or less; meets with this Reply; *Sir, why do you apply to me, when there are others of your Acquaintance as able, or more able, to help you than I am? However, I shall endeavour to serve you, and you may depend upon my Assistance*. But, on the contrary, it is very polite to say, *Dear Friend, your Distress gives me much Concern: It is a Pleasure to have it in my Power to assist you, which I shall gladly do to the utmost of my Ability*. This warms the Heart of the Distressed, soothes his Affliction, and renders the Pleasure of the Benefit double to him.

43<sup>d</sup>. Polite Breeding ever forbids reflecting or reproaching Speeches, to any under Sufferings; especially when they come upon a Person by unavoidable Necessity, and not through any Immorality or Misconduct of his. It shews the greatest Rusticity, as well as Inhumanity, to add Affliction to the Afflicted; not only by casting a Slight upon them, but also by denying them such Help and Assistance as their Necessities require, or their Abilities will permit: But more especially afflicting is this, when such Treatment comes from Parents, or intimate Friends. The Character of a truly polite and humane Disposition

sition is just the Reverse of this, as it is mentioned in the cxiith Psalm, 'A good Man is merciful and lendeth, and will guide his Words with Discretion. He hath dispersed Abroad and given to the Poor, and his Righteousness shall remain for ever; his Horn shall be exalted with Honour.'

44th. Polite Breeding also forbids that too common Custom of censuring or condemning others by one's private Judgment, either by a superficial Knowledge of them, or by Report from others. Against this Rashness are those Prohibitions of the sacred Oracles; saying, *Take heed what ye hear. Who art thou that judgest another? Judge not according to Appearance, but judge righteous Judgment.* As Tastes in different Persons widely differ, so also do Opinions: Hence what is disagreeable, yea, even loathsome to some, is agreeable and highly pleasing to others; therefore Modesty forbids to say, that because I don't like this or that particular Food, therefore none else can like it. So also good Breeding requires much Candor to be used in passing our Judgment upon the Labours of others, and not too hastily censure or condemn the Works of an Author, because his Style or Method is not agreeable to our Taste, and thence conclude that it will be agreeable to none, since what may be disagreeable to one herein, may be highly agreeable to another; in which Matter, no one Man's Opinion

can become a general Standard for others: And hence it also much favours either of great Ignorance or Arrogance, for any to pretend to pass a Judgment upon the whole Work of an Author, only from viewing a Part thereof. Common Experience evidences how frequently liable Men are to great Mistakes in this Matter, especially in those whose Minds are Strangers to spiritual Things; for to such, says the divine Oracle, *the Things of the Spirit are Foolishness.* Thus the Way to Salvation by a crucified Jesus, was of old a Stumbling-block to some, and Foolishness to others, and still remains to be so; while to others again it is the Power of God, and the Wisdom of God. In which respect, it's very easy to see how extremely difficult a Thing it is for an Author, who considers the Value of Souls in its proper Light, so to conduct his Pen as to please the Mind of the one, while he seeks to edify and improve the other. It was the Complaint of the Psalmist of old, *That no one cared for his Soul;* and those that are like minded might reasonably join in the like Complaint against that Author that should not attempt to afford some Comfort to their Souls, by expressing a proper Concern for them: While others, on the contrary, are so far from joining in this Complaint, that they act as tho' a due Regard for their Souls was beneath their Notice; and are ready to censure it as ill Treatment in any who shall attempt to remind them, that they

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are mortal, and persuade them for *Christ's Sake* to be reconciled unto God. This is censured as being *righteous over much*, and tending to them *poor religious Stuff*, which they scorn, and would not be thought to stand in need of; even as tho' it was a Disparagement to their Judgment to think highly of Religion, or own themselves the Servants of Jesus Christ. The too common secret Language of such is, *We are they that ought to speak: Who is Lord over us?* And should this be once admitted, that one Man's Judgment must be the Standard of all, and what he dislikes must, for that Reason, be disliked by others, then even Christianity itself might be in Danger of Banishment, and nothing, however amiable, could be sure of continuing long in Being. But good Breeding, which is ever attended with Modesty, will be ever cautious of censuring or condemning whatever has a Tendency to promote what is virtuous or praise-worthy, tho' delivered in a Manner not altogether agreeable, or containing Things therein somewhat displeasing; from this Consideration, that those very Things may notwithstanding be highly pleasing and beneficial to others.

45th. The last Part of Politeness I shall at present mention, is that of doing a Thing with an agreeable or graceful Air; in which Matter, *Abraham* and *Lot* are very happy Examples: \* And *Abraham* lift up his Eyes and looked, and lo, three Men

stood by him: And when he saw them, he ran to meet them, and bowed himself towards the Ground, and said, My Lord, if now I have found Favour in thy Sight, pass not away, I pray thee, from thy Servant. Let a little Water, I pray you, be fetch'd, and wash your Feet, and rest yourselves under the Tree; and I will fetch a Morsel of Bread, and comfort ye your Hearts. Here is so much Sweetness, mix'd with Politeness, in this Behaviour, that the Benefactor expresses himself as much obliged in his Guests receiving his Favours, as tho' he was in their Stead, and they were done to himself. Gen. xviii. 1, 2, 3, &c. Again; *Lot sat in the Gate of Sodom; and, seeing them, rose up to meet them, and bowed himself with his Face to the Ground: And he said, Behold now, my Lords, turn into thy Servant's House, and tarry all Night, and wash your Feet; and ye shall rise up early, and go on your Ways.* Gen. xix. 1, 2.

The *French*, for the most Part, are generally very happy in this Matter of an easy, graceful Address. Gracefulness is an easiness of Address, with a Chearfulness of Disposition, which much graces the Action, and forms that amiable Deportment, which ever highly recommends it: For as Meat, however good and wholesome, yet pleases not if either it is not well dressed, or but badly seasoned; so the Manners of Men, tho' in themselves harmless, are nevertheless not engaging, when they are destitute

tute of an easy Chearfulness of Address. Hence it becomes a well-bred Man to observe this Decorum thro' all the Scenes and Affairs of his Life, whereby he deservedly acquires the Character of a *fine, complete Gentleman*.

Off. 28. (Journal 28) *Friday*.  
M. H. 7, clear  $\frac{1}{12}$ . W. 4 D.  
N. H. 12, clear total. W. 4 D.  
E. H. 5, clear total. W. 2 D.  
N. H. 10, clear  $\frac{1}{12}$ . W. still.

Returning from on board the Ship this Forenoon, I again visited the Garden, called the Vineyard; in my Way to which I passed by several Aloe Trees, which had bloom'd this Season; the Body of one of which, about three Feet from the Ground, I measured, and found it eight Inches Diameter. The Tree was strait, and seemed to be about thirty Feet high. By Enquiry, I was inform'd that these Aloes were not above ten Years standing from the Plant: And hence, if what is commonly reported in *England* be true, viz. that they are there an hundred Years before they are full grown and put out into Bloom, the Difference here is extremely great, since they require not a ninth Part of the Time in arriving to Perfection. If it is not therefore a Mistake of their being so long before they bloom, it must be occasioned by the great Difference of the Climate, and an Increase of the Heat of the Sun. I also measured the Leaf of a Prickly-Pear, which here grow in great Plenty, and

it measured one Foot and a Half long, and nine Inches broad; tho' in *England* they are small, seldom seen, and where found are nourished in Hot-houses, as a great Rarity; the Sight of which is said to have produced a profuse Laughter, in one that had been used to the Place of their natural and common Growth, to see there was such Care taken of what grows spontaneously to a large Degree in great Abundance, tho' here it was esteemed a particular Rarity. But thus it is throughout the Universe; the Product of one Climate, is a Rarity to another; the beholding of which, by Travellers, as it bespeaks the Beauty of the Creation in its Variety, affords much agreeable Amusement and Matter of Admiration to those who delight in searching into the Works of the Creation, with a Desire to glorify God for the wondrous Works of his Wisdom and Beauty therein observed; according to the Words of the Psalmist, viz. (Ps. iii. 2, 3, 4.) 'The Works of the Lord are great, sought out of all them that have Pleasure therein: His Work is worthy to be praised and had in Honour, and his Righteousness endureth for ever. The merciful and gracious Lord hath so done his marvellous Works, that they ought to be had in Remembrance.'

Off. 29. (Journal 29) *Saturday*. M. H. 7, clear  $\frac{1}{12}$ . W. 1 D.  
N. H. 12, clear total. W. 2 D.  
E. H. 5, clear  $\frac{1}{12}$ . W. 1 D.  
N 2



1 D. N.H. 10, clear total. W. still.

Being determined to take a more particular View of this wonderful Rock, and to make such Remarks on it as might be observ'd worthy Notice, I set out early this Morning to travel about it, my Landlord kindly offering himself as a Guide to me herein: And, in our Way, we took a View of the Governor's Garden, which is a little beyond the Convent. This is an inclosed, level Plot, containing about an Acre and a Half of Ground, well laid out, and set with a Variety of Garden Greens, &c. At one End stands a Palm-Tree, said to be of the same Kind of that read of in sacred Scripture. It is strait and tall, and measures three Feet eight Inches in Circumference. Its Leaves spread of a Fan-like Form, when unfurled, but that it tapers as it approaches the End: Near to which is a Well, where the Water is drawn by Wheels, the largest of which is furnished with Coggs; which, on one Side, was laid hold by a smaller Wheel, by which it is turned round to the Coggs: On the other Side of the large Wheel were fastened Buckets, or Noggens, holding about two Quarts, and are about thirty-two in Number, fastened to the Coggs by Ropes. Under the upper Part of the Wheel is placed a Trough, into which the Buckets empty themselves upon their Inclination upon the Descent of the Wheel; by which Means much Water, in

a short Time, is emptied into the Trough. This Aparatus is set to Work by the Assistance of Asses.

After this we went out at the back Part of the City, where we passed by several Parades, which are large, level, neat Plots of Ground, prepared for the Exercise of the Soldiers in the Art of Artillery.

At the End of this, which extends to the Wall of the *South-Part-Gate*, we directed our Way directly up the Rock, the Height of which was almost astonishing to the Eye, and very steep. Here, in proceeding, much Care was required, in taking Heed to the placing of the Feet. This Rock much abounds with a Variety of medicinal Plants, some of which I collected as I proceeded, repositing them in my Pockets.

After having ascended a considerable Height, the Steepness of the Rock was such as obliged me to clamber with great Difficulty, by laying hold of the cragged Parts of the Rock with my Hands, and thereby helping myself forward. After considerable Difficulty and Time, in thus proceeding, I got into a Sort of beaten Way, leading up the Rock in a serpentine Tract, which I purposed to follow; being now alone, having lost my Guide. Keeping along this Tract, made by the passing of Soldiers from the Town to the Signal-House, and which, in some Places, was so dull as hardly to be perceived sufficient to follow (made in a serpentine Manner,

Manner, as aforesaid, to make the Ascent the more practicable, by Reason of the Steepness of the Rock) I at last arrived at the Top of that Part of the Rock where stands the Signal-Post, before-mentioned.

Here remain six Soldiers, which keep a constant Watch; who are, at set Times, relieved with the like Number. From this Place a very extensive Prospect is afforded of the great Ocean up the Streights, to the East; the *Barbarian* Shore, or Continent of *Africa*, Southward; and the *Spanish* Coast, a-crofs the Bay, West and North.

From hence, at a few Miles distance in the Country, is seen a neat, strong *Spanish* Town, called *St. la Roach*. Adjoining to the Signal-Post is a little House, for a Protection from the Weather, and a Lodging-Room at Night. Here the Top of the Rock is but narrow, scarcely above twelve Feet over. The Eastward Side is a Perpendicular, and so high that the looking down it is apt to cause a Giddiness in the Head, with a Horror of the Spirits; and being unprovided with any Defence to preserve from falling headlong down, it requires the more Caution to keep at a proper Distance: Tho' I could not learn that any had ever received any Injury there, the Soldiers that are there upon Guard being careful to be always sober, and few other People fatigue themselves, by going so high to visit the Place. One of the Soldiers appeared to

be a very civil Man, and happily to possess that Degree of a Christian Spirit which ever renders a Man affable and courteous.

Having continued here till I was sufficiently amused, and in vain waited in hopes of my Guide's coming, I took Leave of the Soldiers; and, with great Caution, passed along upon the Top of the Rock, as near the Edge as possible, to make what farther Observations I could. Here I had much Difficulty, and much Danger to guard against. One little Slip would prove of fatal Consequence; and, in some Places, the Separation of the Surface of the Rock, one Piece from the other, was so great, as much increased the Danger of getting forward; which made it such, as that I should be sorry to see a Friend in such perilous Circumstances.

During my being in this Situation, casting my Eye down the Rock upon the Shore Eastward, I was amused with the Motion of something upon the Sand, which seem'd so small that I could not tell what to conclude them to be; till, using my Telescope, I perceiv'd that they were Fishermen, busied in their Occupation, walking upon the Shore, and spreading their Nets. The exceeding Height of the Rock was such as reduced them so small, that I could not before well distinguish what they were, but by the Help of the Spying-glass, by which I could perceive that they were of the *Akoorish* Complexion; which,

by Enquiry, I was afterwards inform'd were *Genoese*, who had their Dwellings in Holes in the Rocks.

In this dangerous Manner I proceeded for some Time, but could perceive nothing worthy Notice; tho' I had been inform'd, that Baboons, Rabbits, Partridges, &c. were to be found there: Yet, by certain Excrements upon the Rocks in some Places, it appeared that some Animals had been there, but what Sort I could not determine. And now intending to descend towards the Town, I found it difficult enough to proceed with Safety; being, in some Places, constrained to leap from one Place to the other.

Having proceeded a good Part down the Rock, which was now covered with Grass and a Variety of Herbage, I turned to the Right, to pass forward towards the North End of the Rock; in my Way to which, I went by what is called the *Middle-Hill*; which lies with a large Descent between a very high Rock, mounting up somewhat resembling a Sugar-loaf on the South, and the *Rock-Battery* on the North. At this *Middle-Hill* is kept a Guard of Soldiers, and is the Place where an Attempt upon the Garrison aforementioned was made.

Proceeding on my Way, I came to the most northern Part of the Rock, where is a Battery, and also a Guard of Soldiers; who, upon a Person's coming there, demand his Pass, it being contrary to the Custom of this

Garrison to suffer any one to pass from Place to Place, taking a View of what is to be seen, without a Pass, viz. a written Permit from the Governor. I here took a View of the Bar, or Neck of Sand, that joins this Garrison, City and Rock to the Main, which seems to be near an hundred Yards over from Sea to Sea; and the *Spanish Garrison* upon it, is towards its further End. The Rock, in this Place, which is very low in Comparison to the Height of the Rock Guard above it, which is mounted up into the Clouds; tho' it is here also very high, when compared with the Level below it. *Willis's* and *Argyle's Batteries* are here not far from each other, at both which Guards of Soldiers are continually attending.

In descending the Rock in this Place were several Sheep, some of which had clamber'd upon the Top of the Rocks where one could not expect to see them, but ventured after Grass that had enticed them into Danger to come at it. Here was some good Pasture Ground, and several of the larger Cattle grazing, which also venture much in climbing the Rock, that it seems strange how they could get up or down.

From hence I went to the South-Westward, where it situated a Magazine of Powder, which stands upon the Descent of the Rock, tho' a considerable Way up from the Town, and is a neat Building, erected a few Years since. This also is attended

tended by a Guard of Soldiers. In descending to this Magazine, I passed by the *Moors-Castle*, said to be built by them formerly, when they had Possession of this Place: It is now, tho' very old and ruined, converted into Barricks, where Soldiers continually attend. In descending to this Place were, in different Parts, several marble Rocks; which, if sawed and polished, would probably make good Tables.

After taking a cursory View of the *Moors-Castle*, where, it is said, there is a Passage under Ground leading from thence to the City, I went to visit the Soldiers Hospital, which stands lower down towards the Town, and is agreeably situated: This, I am inform'd, was formerly Soldiers Barricks, and since converted into an Hospital, for which Purpose it is no proper Building, as being destitute of many Requisites necessary thereto. The Ground Floors are paved with Bricks, and appeared very damp, the Wards by much too narrow, and the Beds placed too thick; and, being not provided with Windows to fan the fætid Air and let in fresh, hence the Wards become extremely offensive, without a Possibility of remedying it, there being but one Window opening Eastward, which, being unglazed, was close shut. I could not long continue in this Ward, the Air was so very offensive; and was so far from being proper for the Sick to breathe in, that it was

sufficient rather to cause Diseases, than to assist in removing them.

After this I visited the Wards above Stairs, which were three; all attended with the like Inconvenience, for want of fresh Air. I measured one of them, and found it scarcely fourteen Feet wide, furnished with Beds on each Side, near to each other; whereas it ought to have been twice that Width, to make it convenient for the Sick, especially as it was not furnished with the Convenience of letting in fresh Air. The Bedsteads, for the Generality, were only Deal Boards laid flat down, and the Bedding was very dirty and mean. I could not help being moved with Concern at seeing the miserable Situation the poor Distress'd were in here, in every Respect far different from what an Hospital for the Recovery of the Sick ought to be. I was inform'd that the whole House can't receive above threescore Patients when the Beds are placed as close as possible, and is not near sufficient to answer the Necessities of the four Regiments, which therefore requires some to be taken Care of elsewhere. The four Wards are provided with four Women or Nurses, viz. one to each Ward; who have, as Assistants to them, two Men, that are called orderly Soldiers. These attend the Sick at Night, and also at other Times, during the Absence of the Nurses, whether in taking of Rest or otherwise. The Conveniences for Cooking  
for



for these Wards are also very miserable; those which I saw being only two small; little, smoaky Huts, standing in the open Air, just without the Entrance into the Ward. Their Water for the Use of the Hospital, is brought from the common Fountain in the City, at the Bottom of the Grand Parade; which is a long and tedious Way to bring it, especially as it is so far up the Rock, and therefore they must consequently suffer many Inconveniences for Want of a plentiful Provision of this most cleansing, necessary Ingredient of Life: And hence, this Hospital seems to labour under every Misfortune, but that of an agreeable Situation. Among other Trees growing about it, are some Almond Trees, which are said to produce that Sort of Fruit in very good Perfection. The fore Part of this Hospital, which looks towards the City, is new built, and has a neat Appearance. It contains the Surgeon's Apartment, together with Lodging Rooms for the Officers, and others of the House. It is no small Misfortune, that the poor, distressed Diseased are not here better provided for their Recovery, which would doubtless contribute to the preserving the Lives of many, and the much speedier Recovery of others: But these great Inconveniences being perhaps hardly known or observed by the opulent Part of Mankind, not subject to suffer hereby, affords but very little Hopes of seeing them removed.

After having taken a View of this Place, I then descended into the Town, and went for my Lodging, where I arrived between One and Two o'Clock; where my honest Guide the Landlord had been long waiting for me with Uneasiness, lest some Misfortune had happened to me, having lost me in the Morning going up the Rock to the Signal-House, as afore-mentioned.

This Afternoon, being favoured with the Company of my Landlord, I went to what is called *Europea-Point*, and is the South Part of this Rock, bounded by the Sea, and which is indeed the Extremity of *Europe*, and is opposite to that exceeding high mountainous Rock on the other Side of the Streights, call'd *Ape's-Hill*, which is reckoned ten Miles distant from this Place. In our Way, passing out of the *South-Port-Gate*, we passed thro' the Burying-Ground and Part of the Rock; where, to the Right, is a Sand-Bank of about fifteen Feet high. Part of this mighty Bank of Sand is often used for Ballast, to such Vessels as want the same. Farther on stands the Gallows, where is the sad Spectacle of one hanging in Chains. Still proceeding on a much more rising Part of the Rock, we passed by two others of the like Kind of melancholy Spectacles; who, it is said, were executed for Murder and Desertion. From hence to the Extremity of *Europea-Point*, is reckoned about a Mile and Half; in our Way to which we passed

passed by two Soldiers, looking for Sallad upon the Rocks; which is oft-times sought for by them and others, who sometimes get it for their own Use, and at other Times to make a Penny for their Pockets. It is composed of Dandelion, Monks-Weed, Sorrel, wild Leaks, Parsley, Tongue-Grass, &c. which, growing wild about upon the Rocks, is collected, picked and washed, and makes a very agreeable raw Sallad. In various Places are also Wild-Asparagus, which grows out of a Sort of green Bush or Shrub, somewhat thorny. This Asparagus are the young Sprouts which are brittle, easily broke, and exactly resembles Garden-Asparagus to the Sight, but inferior in Taste, being somewhat bitter. Passing on, we came to *Europea-Point*. This Place lies low, and is very much covered with broken Rocks, and all along the Sea Shore is provided with a high Wall, a Battery of many Guns, two Guard-Rooms, and Soldiers continually attending it. Here were two Officers, who very courteously invited us in, and favoured us with a Glass of good Punch, which now was extremely acceptable to me, as being very thirsty.

From hence turning to the East, we went to what is called the *Nuns-Bathing-Bath*. This is a Place sunk into the Ground, pav'd at Bottom with Brick, is about twenty Feet square, and had formerly different Partitions; perhaps for different Sexs, with a Building over it. The Mo-

nastery was said to be placed at a small Distance from it, tho' now no Appearance remains of any such Building having ever been erected. There is now but a small Depth of Water in the Bath, which is said to be only what falls from the Heavens, and not from any Spring therein, as I can learn; it being sometimes quite dry, and used as a regaling Room to dine in. From hence, at a little Distance more Eastward, we went to a large hollow Cave, formed by Nature out of the solid Rock; in which is placed a Table, with a Form on each Side, and is called the *Beef-Stake-Cave*; where, it is said, a Company of Gentlemen generally meet on a *Saturday* Night, to regale and divert themselves: Tho' it is so far from the Town, the Way to it so bad, and the Place when come to affording no very agreeable Prospect, that if others had the same Idea of it as I have, it would soon be deserted. From hence we climbed up the Rock, in order to return back another Way; which, after getting up the Rock, was pretty much upon a Level for a large Field, tho' very rocky, with the smaller Sort of loose Stones. Passing on we came to an old ruined Place in the Field, with divers Cells under Ground. This was said formerly to have been the Inquisition-House, or Place of Punishment to this Monastery. Farther on, a little Distance Eastward, are two round Towers, carried

carried up about twenty Feet high; which, I am informed, were once designed for Wind-mill Houses, which seem'd the more probable, there being several large Mill-stones still remaining there. From hence I went to what is called the *Hole in the Wall*. This is bordering upon the Sea-Side, just on the South-Side of that very high towering Rock, call'd the *Sugar - Loaf*; from which, a high Wall runs down, having near its Bottom a Hole, somewhat resembling the Form of a Door, leading thro' it, down to a small Battery of two or three Guns upon the Wall, facing the Sea.

After taking a View of this Place, the Sun being now nearly setting, I hasten'd to get in Time back into the City, before the shutting of the Gate, which is frequently done soon after the firing of the Gun, which always fires at Sun-set. The Gun now firing, while as yet I had a good Way to return, still farther hasten'd me, and I arriv'd in Time; when, being come to my Lodging, and counting over the various Sorts of Herbs I had this Day collected in different Parts, I found the Number to be seventy-four different Sorts, which are only Part of the Number that grows upon this rocky Place, many of which are choice medicinal Herbs.

After being come to my Lodging, by a civil Message from the Governor, I was inform'd, that by my Conduct

on that Day, in going from Place to Place, viewing the Fort, Hospital, &c. without his Leave, I had expos'd myself to an Arrest of the Soldiers, by exceeding the Rules of the Garrison, desiring me to be more careful for the future; which I determin'd upon, returning my Thanks to his Excellency for his Kindness in this Information, and which I was not before acquainted with.

From this Day's Observation, this wonderful Rock affords far greater Variety than I expected to have met with here, which I have this Day travers'd from End to End: Now desiring to repose myself in Thankfulness for being returned in Safety, after the various Difficulties and Dangers I was expos'd to, in searching after the Curiosities of this Rock; wherein the Works of the Lord are too wonderful for me to express, or sufficiently admire.

*Oct. 30. (Journal 30) Sunday.* M. H. 7, clear total. W. 1 D. N. H. 12, clear total. W. 2 D. E. H. 5, clear total. W. still. N. H. 10, clear total. W. still.

This Forenoon I attended Divine Service, where was a Sermon from *Exod. xx. 20.* *And Moses said unto the People, fear not, for God is come to prove you; and that his Fear may be before your Faces, that ye sin not.* From whence the Preacher took Occasion to shew, that the Cause of all Sin, is the Absence of the Fear of God; and, that what-

ever

ever our Temptations may be, or how great soever, yet they are to be consider'd as Trials, and may be resisted and, thro' Grace, overcome; and will, by such as truly fear God. The Audience this Day was much larger than that of the last Sabbath. At Evening Service, which consists only of Prayers, was brought in to attend, a poor unhappy Soldier, under the Sentence of Death for House-breaking.

It is the Custom of this Place, as I am informed, that after a Criminal is condemned he is led every Day, of publick Worship, to attend it, and is placed on a Bench, opposite to the Pulpit, guarded by four Soldiers with their Bayonets drawn, and fixt to the Muzzle of their Guns. After Service they again conduct him to the condemned Hole, which is near the Fountain, at the End of the Parade; there he remains 'till the Day of Execution, when he is led on Foot the Back-way of the Town, viz. along the Side of the Bay, to the Gallows, beyond the sandy Bank afore-mentioned, and there executed. The Minister here has an exemplary Character, for his great Care in attending Criminals under Sentence of Death, and using his utmost Diligence in preparing them for their great Change, diligently attending them to the Tree on the Day of Execution. It is the greatest and most commendable Act of Humanity and Christianity, to give all Diligence in saving a Soul

from perishing everlastingly; to comfort them in their Distress with the gracious Promises of an all-merciful Creator, who has declared, 'That whensoever the Wicked forsakes his Way, and doth that which is lawful and right, he shall surely live: And tho' his Sins had been as Scarlet, yet they shall be white as Snow; tho' they be red like Crimson, they shall be as Wool.' And the ever-blessed Jesus has given us an Instance of his Readiness in pardoning Sin, upon the Sinner's Faith in him, tho' it be at the last Hour, in the Example of the penitent Thief finding Mercy upon the Cross. Oh! wonderful Love! Mercy astonishing! beyond Example! amazing beyond Expression! great beyond Comparison! Here is Comfort for the poor Distressed; here is Hope for the Afflicted; here is Mercy for the penitent, returning Soul.

The immoderate Heat I Yesterday suffered in climbing the Rock, would not suffer me to bear either Hat or Wig on my Head; whereby the Sun, by its great Reflection from the Rocks, has so scorched my Skin, that I can scarce bear to touch my Forehead or endure my Wig on my Head, by reason of its great Tenderness, and is also at the same Time very uneasy. So also my Limbs seem somewhat uneasy, as tho' tired in riding, occasion'd thro' Yesterday's Fatigue in climbing the Rocks. Alas! how frail are we in these mortal Bodies, which are constantly reminding us of



our Mortality, since every little extraordinary Exercise subjects us to Pain and Disorder? And hence, from a proper Sense of our present feeble State, how should we be continually mindful of the inner Man, that when the Shell, the mortal Body, is consumed, the Substance, the immortal Soul, may remain unhurt, returning in Peace to God, who gave it. While I consider the miserable Situation of the unhappy Prisoner before-mentioned, it fills me with Concern that human Nature should so wretchedly debase itself, as to become loaded with Infamy and Shame, by wilful Transgression; and is a melancholy Evidence of the Corruption of the Mind by Nature, and how disposed it is to every evil Work, without Grace.

*Oct. 31, (Journal 31) Monday.*  
 M. H. 7, clear total. W. 1 D.  
 N. H. 12, clear total. W. 1 D.  
 E. H. 4, clear total. W. still.  
 N. H. 10, clear total. W. 3 D.

The Disorder of my Head, from the Injury last *Saturday* received increasing, occasioned great Uneasiness to me last Night, by which my Rest was much interrupted; and my Face is now swelled and inflamed, even as tho' I had been scalded with hot Water, the Skin being exceeding tender with little Blisters rising as from a Scald; hence I can scarcely bear any Thing upon my Head, or even to suffer it to rest upon the Pillow. Nor have my Hands escaped being affected thereby,

especially the Left; which, being more tender, has little Blisters rising upon it. Since my speaking of this Uneasiness, I am inform'd that a Gentleman, going once up the Rock in the Summer, was scalded in such a Manner that several considerable Blisters rose in divers Parts of his Body, like what is occasioned by scalding Water. It is yet so warm here that many go Bare-foot; and the Reflection of the Sun here is still sufficient to scald, if long continued in, as I find by Experience.

After being up this Morning I opened a Vein, and took away about eight Ounces of Blood; after which I took about two Scruples of the Powder of Jalap, which so powerfully answered its Intention, as has brought me weak and low, nor have I any Appetite to Food; yet the Burning and Soreness of my Face is so much abated, that I can now bear to touch it with my Fingers, and also lay my Head down upon the Pillow; and hope, in a short Time, to be again restored to Health as before.

There are now great Preparations going forward in this Parade, in providing Fire-Works, &c. to celebrate his Majesty's Birth-Day; which happening Yesterday, as many of the Garrison's Guns were fired as he is Years old, that being, it is said, the Custom observed here; and this Evening is to conclude the Rejoicing, with Fire-Works, and other Tokens of Joy.

This Afternoon I saw my Friend *Theophilus*. It has been his

his Custom here to spend the Evening in a Manner very different from the general Custom of this Place; yet he has been frequently visited by some of the Neighbours of the Place, and some few of the Officers, whom he entertains after his serious Manner, in what the World calls unpolite Conversation, but by Christians it is called *Conversation according to the Gospel of Christ*; agreeable to the Commandment in *Speaking that which is good to the Use of edifying, that it may minister Grace to the Hearers*; which was sometimes attended to with a becoming Decency.

We have this Evening been entertained with great Variety of Fire-Works, viz. Sky-Rockets, Stars, &c. which were answered by others from the Soldiers Hospital, upon the Side of the Rock, at some Distance, opposite to this Parade. These Fire-Works very significantly represent the gawdy Appearances of worldly Grandure; which, tho' for the present it attracts the Eye by its Splendor, yet very soon vanishes, is lost, and seen no more: Which, by the sacred Scripture, is compared to the Flower of the Field, which in the Morning is gay and flourishing, but in the Evening is cut down, dried up, and withered: So empty and unstable a Thing is worldly Pomp and Grandure!

*Oh! who would trust this World,  
or prize what's in it;  
That gives, and takes, and chops,  
and changes ev'ry Minute.*

My Heart is in Pain for those who are so unfortunate, as to chuse this for their Haven of Happiness and Rest.

Nov. 1, (Journal 32) *Tuesday*.  
M. H. 7, clear total. W. 3 D.  
N. H. 12, clear total. W. 3 D.  
E. H. 5, clear total. W. 3 D.  
N. H. 10, clear total. W. still.

The Injury suffered by the Sun, as afore-mentioned, is now somewhat better; tho' the Skin still remains in Blisters, is hot, red and angry, and confines me to my Room. Misfortunes are constantly attending us, and oft-times overtake us, when we neither fear nor expect them. This Life is little else than a Series of Fears, Cares, Anxieties and Misfortunes; and what *Job* expresses as his Case (*Job* iii. 26.) is too much the Case of most other Persons; *I was not in Safety*, says he, *neither had I Rest*; neither was I quiet, yet *Trouble came*. Agreeable hereto, is that which is also else-where observed, (*Job* v. 7.) viz. *Man is born to Trouble, as the Sparks fly upward*. Again, (*Job* xiv. 1.) *Man that is born of a Woman is few of Days, and full of Trouble*. It seems to be the most certain Portion of all, to come into the World with Crying and Tears; remain in it with Cares, Anxiety and Fears; and go out of it with Sighs and Groans. Oh! that all these might be as the Prelude into that State where no Being remains for them, but a joyful Immortality is brought to Light.

From

From what has occur'd by Observation, I can't but remark, that was the golden Rule duly observed, *viz.* to do as we would be done by, Strife, Contention, Debate and Law-Suits, would happily terminate in Peace, Amity and Friendship. The Original of civil Government, the Increase, and the various Alterations it underwent, we have the earliest and most authentic Account of in the sacred Records of the Books of *Moses*. From them we learn that the first Government was paternal. That *Adam*, and the first Patriarchs, were supreme Sovereigns in their own Families; but, in Process of Time, these Families multiplying, it became necessary, for their common Safety, that they should unite both their Councils and their Strength, and form themselves upon a more extensive Plan of Government. And accordingly the *Jews* consented to be under a *Theocracy*; that is, God was their King, and governed them in a remarkable Manner: And when they were brought under the *Egyptian Yoke*, and in the Desarts of *Arabia*, he appointed *Moses* to be their Leader, or *Vice-gerent* under him, to disclose unto them all his Mind. To him succeeded *Joshua*, as Leader and Governor of the People.

But this People, thro' Corruption, not content with God's Sovereignty over them, chose *Saul* for their King and Ruler. Thus ended their *theocratical* Dispensation; and their last

King, before their Captivity, was *Zedekiah*. After their Return from *Assyria*, they were governed by the Heads of their Tribes; and *Zerobabel*, a Prince of the Tribe of *Judah*, was their chief Ruler. *Herod* was the first Stranger that reigned over them, and their last Sovereign.

The sacred Records inform us, that *Nimrod*, of the Race of *Cash*, the Son of *Cham*, was the first real Monarch that exercised a kingly Power; and that the Beginning of his Kingdom was *Babel*, about an hundred and thirty Years after the Flood.

Thus it appears that the Original of civil Government was from the Consent and Agreement of the People, and their Good and Welfare was the supreme Law: And that Governors, who were appointed for these great Ends, became accountable to those that appointed them, *viz.* to the collective Body of their Representatives, lawfully assembled.

The Government of this Nation hath antiently been in its Frame and Constitution *Monarchical*, tho' never a pure Monarchy, which is a real Tyranny; but was politically subject to Laws, and now farther limited by such proper Negatives, as not to render it dishonourable to the King, and yet secure both to him and his People.

The chief End of civil Government and civil Laws, was to regulate and controul Mens vicious and corrupt Passions;

to secure Property; to oblige Men, out of Fear of Penalties, to live honestly and justly; to observe Peace and Order in Society, and that each Individual may be defended against Injury and Wrong; the Advancement of Mens civil Interest; and for the better Security of their Lives, Liberties and Properties.

Hence human Societies and human Laws, are the Effects of Necessity and Experience. If Men, in their Behaviour, lived up to the Precepts of the Law of Nature, none would ever spill his Neighbour's Blood, hurt his Person, or invade his Property; but because Men are so apt to violate those equitable Laws, to gratify their Passions and corrupt Inclinations; and, if left to the boundless Liberty which they claim from Nature, every Man would be interfering and quarrelling with another; every one would be plundering the Acquisitions of another; the Labour of one Man would be the Property of another; Weakness would be the Prey of Force; and one Man's Industry the Cause of another's Idleness. Hence came the Original of Government, which was the mutual Contract of a Number of Men, agreeing upon certain Terms of Union and Society, and putting themselves under Penalties, if they violated those Terms, which were called Laws, and put into the Hands of one or more Men to execute. Thus Men quitted their natural Liberty to acquire civil Society;

and were willing to part with some Privileges and Rights, which they have by Nature, in order to secure the rest from Violence.

Government in general is an orderly, constituted Power, for public Good. Orderly, to prevent Anarchy and Confusion; constituted Power, to prevent Usurpation; for public Good, to prevent Tyranny and Oppression.—It is the peculiar Happiness and Glory of those in *Great-Britain*, to be, in the strictest Sense, a free People, and to live under a Constitution of Government so amiably framed, that it secures as great Powers and Prerogatives to the Crown as any wise and good Prince can desire, who will own his People as Subjects, and not as Slaves; and, at the same Time, reserves most valuable Rights and Liberties to the People. There is that due Balance in Property, Power and Dominion, in our Constitution, that, like the antient Government of *Sparta*, it may be called an Empire of Laws, and not of Men. Every Subject of *Great Britain* has the same Right to what he can acquire by his Labour and Industry, as the King hath to his Crown. No Man can be imprisoned, unless he has transgressed a Law made by the Representatives of his own chusing, nor be tried but by a Jury of his Neighbours.—JURIES, the most essential Part of our Constitution, was established by the great King *Alfred*; who drove out the *Danes*, encouraged and pro-



protected Learning, and guarded Liberty by this invaluable Institution, so much envied by the whole World. This just Prince was such an Enemy to corrupt Magistrates, that he caused forty-four Judges, within the Space of a Year, to be executed for not doing Justice. Such Instances of Virtue are scarcely to be met with, and can never be too much commended.

A *Petty Jury* consists of twelve Men at the least, and are empaneled as well upon criminal as civil Causes. Those that pass on Offences of Life and Death, do bring in their Verdict either *Guilty* or *Not Guilty*; whereupon the Prisoner, if he be found guilty, receives Judgment and Condemnation; or otherwise, is acquitted and set free. In civil Causes the *Jury*, after due Consideration, bring in their Verdict either for the *Plaintiff* or *Defendant*; and, in real Actions, either for *Demandant* or *Tenant*.

*Grand Jury* is of so antient a Date, that it may be said to be co-eval with the Foundation of our Constitution, and is far superior to a *Petty Jury*, both in the Dignity of the Persons composing it, and their Number; which consists of twenty-four great and substantial Persons, either Gentlemen, or the better Sort of Yeomen, chosen indifferently by the Sheriff out of a whole County, to consider of all Bills of Indictment preferred to the Court, which they do approve by writing upon them, *Billa vera*; or else disallow, by indorsing on them *Ignoramus*.

Enquiring into Offences by *Grand Juries*, is the great Bulwark to our Liberties, and shews the Wisdom of our Ancestors in contriving this excellent Form of Government. These are the Blessings which *Englishmen* boast of; and, as such, ought to be acknowledged by every Subject with the warmest Zeal, Affection and Loyalty.

Offences presentable by *Grand Juries*, are, 1<sup>st</sup>. Those that are committed against Almighty God, and the Christian Religion. It is for the Honour and Interest of every Government, that all Vice, Immorality and Profaneness should be suppressed, because they are prejudicial to it; and the contrary Virtues tend to the Good and Welfare of Society. All Manner of Wickedness, even in those Instances where it doth not directly injure any private Person, nor disturb the public Peace, has an ill Influence upon Society; tends to make Men bad Subjects, and worse Neighbours, and indisposes them for the due Discharge of the relative Duties of Life: And it has been observed, that a Contempt of God, and a Neglect of religious Duties, is generally the Inlet to, and Fore-runner of almost all Manner of Wickedness. All such therefore are liable to be presented that shall blaspheme, vilify and ridicule the Name, Nature and Attributes of God; and all other Offences against the Act of the 9<sup>th</sup> of *William* the III<sup>d</sup>. For the more effectual Suppression of Blasphemy and Profaneness. Vid.

9 & 10 W. III, C. 32. So also all profane Swearing and Cursing, Drunkenness, and Breach of the *Sabbath*, should be presented. The horrid Oaths and Curses that abound in our Streets, are very shocking to every religious Mind, and affronting to sincere Christians: Besides, the injuring our Souls, and the offending God, by treating him with Indignity whom they worship and adore, and who is the common Father and Lord of us all, are Things of such a Nature as are worthy of Notice and Punishment. The common Practice of profane Cursing and Swearing, is exceeding injurious to civil Society; for whilst Oaths are reckoned the greatest Security of Government, if they are once rendered slight and common, it will, by Degrees, lessen Mens Awe and Regard for them on more solemn and necessary Occasions; and when all Regard for the Obligation of Oaths is lost, there is an End to our Courts of Justice. We have no other Way to judge of Right or Wrong, Truth or Falshood, nor any Security left for our Lives and Properties, when the Reverence for this solemn Appeal to the all-seeing God is once extinguished in our Minds: So that upon civil, as well as religious Considerations, *Grand Juries* ought to set their Faces against this Sin, and present all Constables, negligent or remiss in this Part of their Duty, in taking up and giving Information against common Swearers.

So also *Drunkenness* should be presented, as it is not only a Transgression of the Laws of God, and the Law of the Land, but also a Violation of the Law of our Nature. It deprives Men of their Reason, and levels them with the Beasts that perish. Presentment and Indictment at Sessions is one Method, appointed by the Statute of the 4th of King *James I.* for the Punishment of Drunkenness. *Vid.* 4 *James I. C. 5.*

The Statute of the 29th of King *Charles II.* *For the better Observation of the Lord's Day*, requires all Persons to exercise themselves thereon in the Duties of Piety and true Religion, publicly and privately, and prohibits all bodily Labour and worldly Business: By which also Carriers and Waggoners are prohibited travelling upon this sacred Day. *Vide* 29 *Car. II. C. 7.*

The devout Observation of the *Lord's Day*, has hitherto, and will ever be found to be the most probable Means of preserving a Sense of, and keeping up a visible Face of Religion in the World, and therefore it should ever be strictly attended to: And for the Want of this, arises the mighty Flood of Impiety that now has spread itself among us; which would be happily restrained, was the Sabbath duly observed, and the Worship and Service of God therein faithfully practised, agreeable to the Example of our blessed Lord and his Apostles; for then Mankind could not be so wicked, nor all Ranks of Men become

so immoral and corrupt as is evident by the reigning Vices, many Offences, and abominable Crimes, that are now daily committed in different Parts of the Kingdom. Whoever reads the dying Confession of those poor, unhappy Wretches that are executed at *Tyburn*, will find, they generally date their Ruin from their Neglect of Religion, and *Profanation* of the Lord's Day.

All Subornation of Perjury, and Forgery; and also all Books and Pamphlets wrote against Religion, or the sacred Scriptures, or that are contrary to good Manners, are liable to be presented. *Vid.* 9 *Eliz. C. 9.* If the Authors of such Books can't be found out, the Printers and Publishers are to be presented.

2dly. His most sacred Majesty, his Family and Government. It is High Treason to compass or imagine the Death of the King, or Queen, or the Death of his eldest Son and Heir, or to declare the same by some Overt-Act; or to deflower the King's Wife, or eldest Daughter unmarried. It is also High Treason to levy War against the King, adhere to his Enemies, or to give them Aid or Comfort, in the Realm, or else-where.

To counterfeit his Great or Privy Seal; to counterfeit his Coin, or bring false into the Realm; to kill the Lord Chancellor, Lord Treasurer, Justices in Eyre, of the Assize, and Justices of Oyer and Terminer, being in their Places, doing their Offices. By the Act of the 3d of *James I.* putting in Practice to *absolve*,

*persuade*, or *withdraw* any Subjects of this Realm from their natural Obedience to his Majesty, or to reconcile them to the See of *Rome*, is *High Treason* in the Reconciler and Reconciled; and so it is in their Procurers, Counsellors, Aiders and Maintainers.

*Petty Treason* is of an inferior Degree, and is committed against a Subject, between whom and the Offender the Law presumes there is a special Obedience and Subjection due. Thus it is *Petty Treason* for a Servant to kill his Master or Mistress, or a Wife her Husband, or an ecclesiastical Man his Prelate.

3dly. Your Neighbour or Fellow-Subjects. All Sorts of Felonies are to be presented: Which is a Sin next in Degree to *Petty Treason*, and comprehends divers Particulars, as Murder, Sodomy; Rape, Robbery, Firing of Houses wilfully; the Punishment of all which is Death, except *Petty Larceny*, viz. when the Goods stole do not exceed One Shilling Value. Also Robbery upon the Highway is Felony. Robbing of Churches, Chapels, or other holy Places, is Felony without Benefit of the Clergy. *Vid.* 4 *Hen. VIII. C. 3,* 23 *Hen. VIII. C. 1,* 25 *Hen. VIII. C. 3,* 1 *Edw. VI. C. 12, S. 10.*

So is the stealing any Horse, Gelding, Mare, Fole or Filly, viz. a young Mare, and the Accessories, before or after, to such Felonies. *Vid.* 37 *Hen. VIII. C. 8.* 1 *Edw. VI. C. 12, S. 10.* 2

§ 3 Edw. VI. C. 33. 31 Eliz. C. 12, §. 5.

Taking any Maid, Widow, or Wife, against her Will, unlawfully, and marrying her, or defiling her, is Felony without Benefit of the Clergy, in the Takers, Procurers, and Abettors to the same; and also in receiving wittingly that same Woman so taken against her Will, and knowing the same to be Felony. *Vid.* 3 Hen. VII. C. 2. 39 Eliz. C. 9.

Cutting and taking, stealing, or carrying away any woollen Cloth, or other woollen Manufactures, from the Rack or Tenter in the Night Time: Or feloniously stealing or embezzling any of his Majesty's Sails, Cordage, or any other of his Majesty's naval Stores, to the Value of Twenty Shillings, is also Felony without Benefit of the Clergy. *Vid.* 22 Car. II. C. 5.

Any Person, by Day or Night, that shall feloniously take, steal, or carry away; or who shall wilfully or maliciously hire, or procure for Money, or other Reward, any other Person or Persons feloniously to take, steal, or carry away, out of or from any Whitening or Bleaching-Croft, Lands, Fields, or Grounds, Drying-Houses, or other Building, or Ground, or Place made Use of by any Whitster, Throwster, or Bleacher, for whitening, bleaching, or drying any Linnen, Fustain, or Cotton Cloth, or Cloth worked, woven, or made of any Cotton or Linnen Yarn mixed, or any Thread, Linnen or Cotton Yarn, Linnen or Cot-

ton Tape, Inkle, Filleting, Laces, or any other Linnen, Fustain, or Cotton Goods, or Wares whatsoever; laid, placed, or exposed to be whitened, bleached or dried in any such Whitening, Bleaching or Drying-Croft, Lands, Fields, Grounds, Houses, Buildings, or other Places, to the Value of Ten Shillings; or who shall buy or receive any such Goods or Wares, knowing the same to be stolen, shall be adjudged a Felon, and suffer Death. But the Act has left a Power in the Court to order Transportation, if they think fit. *Vid.* George II. C. 16.

Any Person on purpose, and of Malice fore-thought, and by lying in wait, shall unlawfully cut out or disable the Tongue, put out an Eye, slit the Nose, cut off a Nose or Lip, or cut off or disable any Limb or Member of any Subject of his Majesty, with Intention in so doing to maim or disfigure in any the Manner before-mentioned, such his Majesty's Subjects: That then every such Person so offending, their Counsellors, Aiders and Abettors, knowing of, and privy to the Offence as aforesaid, shall be declared to be Felons, and shall suffer Death without Benefit of the Clergy. *Vid.* 22 & 23 Car. II. C. 1, §. 7.

By the 2d of George II. 'tis also Felony without Benefit of the Clergy, to falsly make, forge, or counterfeit, or cause, or procure to be falsly made, forged or counterfeited, or willingly act or assist in the false making, P 2 forging,



forging, or counterfeiting any Deed, Will, Testament, Bond, written Obligation, Bill of Exchange, Promissory Note for Payment of Money, Indorsement, or Assignment of any Bill of Exchange, or Promissory Note for Payment of Money, or any Acquittance or Receipt, either for Money or Goods, with Intention to defraud any Person whatsoever; and so is the uttering or publishing, as true, any of these false Forgeries knowingly, with Intention to defraud any Person. *Vid.* 2 Geo. II. C. 25, & 9 Geo. II. C. 18.

*Bankrupts*, removing, concealing, or embezzling any Money, Effects, &c. to the Value of Twenty Pounds, are guilty of Felony, by an Act of the 5th of the late King George. *Vid.* 5 Geo. I. C. 9.

A listed Soldier, departing from his Captain without Leave, is guilty of Felony, by the 18th of King Henry VI. *Vid.* 18 Hen. VI. 2 Edw. VI. C. 2.

And any Soldier, raising a Mutiny in the Army, or refusing to obey his superior Officer, or resisting his Officer in the Execution of his Office; or striking, drawing, or offering to draw, or lift up any Weapon against his superior Officer, is also guilty of Felony, by an Act of the 10th of Queen Ann. *Vid.* 10 Ann. C. 10.

■ *Burglary* is to be presented; which is a breaking or entering into a House by Night, with an Intent to commit some Felony, whether the felonious Intent be

executed or not. By the Statute of the 18th of Queen Elizabeth, Clergy is taken away in all Burglaries. *Vid.* 18 Eliz. C. 7.

The Expression, *By Night*, signifies, that the Fact must be committed after Sun-set, and before Sun-rising, when it is so dark that a Man's Countenance cannot be discerned thereby. There are several Ways deemed a breaking and entering by Law, *viz.* opening the Window, unlocking the Door, drawing the Latch, making a Hole in the Wall, and getting his Body, or Foot, or Arm within the House, or coming down a Chimney.

It is Burglary in a Servant, within the House, to unlatch his Master's Chamber-Door, and enter with an Intent to kill him, and steal his Money or Goods.

So likewise knocking at the Door of a House, pretending to have Business with the Owner, and, being by that Means let in, rifies the House, is Burglary. So also by the 18th of Elizabeth, is feloniously *ravishing* a Woman, Maid, Wife, or Damsel, or carnally knowing, and abusing any Woman Child, under the Age of ten Years. *Vid.* 18 Eliz. C. 7.

By an Act of the 12th of Queen Ann, every Person that shall feloniously steal any Money, Goods, or Chattles, Wares, or Merchandize, of the Value of Forty Shillings or more, being in any Dwelling-house, or Out-house thereunto belonging, altho' such House, or Out-house be

be not actually broken by such Offender, and altho' the Owner of such Goods, or any other Person or Persons, be or be not in such House or Out-house; or shall assist or aid any Person or Persons to commit such Offence, it shall be deemed Burglary without the Benefit of the Clergy: But this shall not extend to *Apprentices*, under the Age of fifteen Years, who shall rob their Masters, as aforesaid. *Vid.* 12 Ann, C. 7.

Petty Larceny is to be presented; all Buyers and Receivers of stolen Goods, knowing them to be so; all forcible Entries, Detainers of Lands and Tenements by Force: All *Riots*, viz. where three or more meet with an Intent to do an unlawful Act, and perform it—*Routs*, viz. three or more Persons met together with an Intent to commit an unlawful Act, and move forward without doing it:—And *unlawful Assemblies*, viz. when three or more Persons meet together to commit an unlawful Act, tho' they depart without putting it in Execution; but then there must be some apparent Breach of the Peace, either by turbulent Speaking, or some actual Violence.—*Barbary*, viz. Stirrers up, and Procurers of Law-Suits, among Neighbours, which is punishable by the 3d of Edward 1. *Misprison* of Treason, viz. knowing such a Thing is intended, and concealing it, tho' you don't consent to it, for your Consent would make it *High Treason*.—*Misprison* of Felony, is knowing

another to have committed Felony, and not revealing it.—*Affrays*, viz. a Skirmish, a Fight between two or more Parties.—*Assaults*, viz. lifting up the Hand in Anger against a Person, or offering to strike him with Violence to injure him, or by threatening Words.—*Batteries*, viz. a beating or striking a Person with Violence in Anger, designing to do him an Injury; and, in general, all Breaches of the Peace are to be presented. Also all that buy or sell by false Weights or Measures; all that deceitfully get into their Hands other Mens Goods by false Tokens, Pretences, or counterfeit Letters; all Forefallers, Regrators, and Ingrocers of Corn and other Victuals; all that expose to Sale corrupt and unwholesome Victuals; all common Barrators and Stirrers up of Suits and Quarrels, either in Courts of Justice, or in the Country among the King's Subjects, who otherwise would be in Peace, who are a Nuisance to the Public. It is said, That that great Man, the Lord Chief Justice Hale, used to say, that it was of more Service to the Public to convict one common Barrator, than ten Highwaymen.—All common Gamblers, who draw in and ruin young Gentlemen of Estates, and others; that is, all Tradesmen, Workmen, and Artificers are liable to be presented: So also is to be presented, *Maintenance or Chamberty*, viz. the maintaining the Law-Suit of another, in order to have Part of the Thing

Sued for. Also Extortion in Officers, in the Administration of Justice, is to be presented. It is Extortion in any Clerk of the Assize, Clerk of the Peace, or other Person whatsoever, to take any Fee or Reward of any Person that shall be bound to appear to give Evidence against any Traitor or Felon, for the Discharge of any Recognizance for such Appearance, or to demand or receive more than Two Shillings for the drawing any Bill of Indictment against any such Felon. And if they draw any Bill defective, they must draw a new Bill without Fee or Reward, or forfeit Five Pounds, with full Costs of Suit. *Vid.* 10 & 11 W. III. C. 23, S. 7.

It is Extortion in Sheriffs and Goalers, to take any Thing for the Receipt of Felons, or to take more Fees of Prisoners than are settled and allowed according to Law. *Vid.* 22 & 23 Car. II. C. 20, S. 12. 2 Geo. II. C. 12, S. 4.

It is Extortion in a Coroner, upon an Inquisition taken upon the View of the Body slain, to take more than Thirty Shillings and Four-pence, and that out of the Goods and Chattles of him that is the Slayer and Murderer; but if he have no Goods, then the Coroner is to have his Fee of such Amercements, as shall fortune any Township to be amerced for Escape of such Murderer. But by the 1st of Henry VIII. he is to take no Fee for doing his Office upon any Person dead by Misfortune, upon Pain to forfeit Forty Shil-

lings for every Time; and the same Penalty, if after Request made to him to come, and enquire upon the View of any Person slain, drowned, or otherwise dead by Misfortune or Misadventure, he doth not diligently endeavour himself to do his Office, as aforesaid. *Vid.* 3 Hen. VII. C. 1. & 1 Hen. VIII. C. 7.

All Tradesmen, Workmen, and Artificers, are liable to be presented, that conspire together not to sell their Goods, or to work but at certain Rates and Prices; and all such as exercise mechanical Trades, to which they have not been Apprentices seven Years, according to the Act of the 5th of Queen Elizabeth. *Vid.* 5 Eliz. C. 4.

Likewise those are liable to be presented that shall contract with Artificers to go out of the Kingdom, contrary to an Act of the 1st of the late King George. *Vid.* 1 Geo. I.

These Things I have collected and ranged together, for the Sake of such, whose Distance from the Fountain of Knowledge, or Want of Leisure to make proper Enquiries therein, may render what is here observed the more acceptable and useful to them. And from the brief Account of the Nature and Design of civil Government, it is obvious, that if ever the true Ends of Government are answered, it is under our most happy Constitution; which is a mixt, limited Monarchy, where the Prerogatives of the Crown, and the Liberties of the People are

are so interwoven, that the Rights reserved to the People tend to render the King honourable and great, and the Prerogatives of the Crown are in order to the Protection and Safety of the People. Every Subject of *Great Britain* has a fixt, fundamental Right born with him, as to the Freedom of his Person, and Property in his Estate; which he can't be deprived of, but either by his own Consent, or for some Crime, for which the Law has imposed such a Penalty or Forfeiture. Our Liberties and Privileges are so great, that the Subjects in other Nations would think themselves Princes, if they might enjoy them; and are such as the greatest Princes in foreign Parts, who are not absolute and independent Sovereigns, can scarcely pretend to be Possessors of. In a Word, we enjoy Privileges unknown to the antient *Greeks* or *Romans*, and are the noblest, I may almost say, the only Remains of the *antient Northern Liberty*. It may be esteemed as one of the most valuable Parts of our Constitution, that no Man can be convicted, or attainted of any Crime, before two Juries pass upon him, of at least twenty-four Persons: The one a *Grand Jury*, to present the Offence for Trial; and the other a *Petty Jury*, to try the Truth of that Presentment; who are collected from the very Neighbourhood, where the Offence was committed: Tho' the other, viz. the *Grand Jury*, are collected from all Parts of the

Country, City, or Liberty, for which they serve. Hence therefore this Method of Tryal, by *Jurys*, may be deservedly esteemed as no small Part of the happy Privilege we enjoy superior to other Nations, to whom such Privileges are unknown, and may ever be ranked among the choicest of our fundamental Laws.

The Liberties of *Englishmen* are founded upon *Magna-Charta*, which was purchased for us by the glorious Struggles of our Fore-fathers, and hath been confirm'd in almost every Reign since the Conquest. This is the great Title-Deed to all our Properties, and therefore we ought to be exceedingly jealous of any Attempt to destroy it. Hence, in the Time of a late Minister of State, this Privilege being judged to be infringed upon by an Attempt to introduce an Excise upon Tobacco, it gave an alarming Uneasiness to the Publick; from which it met with so much Opposition, as caused it to prove Abortive.

One of the principal Privileges granted to us by that invaluable Charter, is, 'That no Freeman shall be taken or imprison'd, or disseiz'd of his Freehold, or Liberties, or free Customs; and that the King will not pass upon him, or condemn him, but by lawful Judgment of his Peers, or by the Law of the Land; that is, by a Jury of twelve honest Men in his Neighbourhood, who are sworn to try him according to Law'.



This Method of Tryal is the great Security of our Lives, as well as Estates, and distinguishes us from almost all other Nations now in the World, who are subject to the arbitrary Will of the Prince, or the Decision of his Commissioners. But it is the peculiar Prerogative of *Englishmen* to be tried by their Peers, or Men in the same Condition with themselves; who, 'tis presumed, will be ever careful of judging with too much Rigour, or inflict unjust Penalties on their Fellow-Subjects, *viz.* 'Doing as they would be done by, lest the same hard Measure, which they mete unto others, should be meted to them again'. This is most evidently true, in criminal Cases especially, whether they relate to *Life*, or *Property*; for in both these, the *Law* is always supposed to lean a little in Favour of the *Party* accused, and wishes rather to *acquit* than *condemn*.

Nothing can be a greater Instance of Liberty, than this Indulgence of our Laws; and nothing can secure it more effectually than *Tryals* by *Juries*, or leaving us to the Judgment of our *Countrymen*. In all Disputes relating to *Customs*, this equitable Method is still observed; and, if the Subject is prosecuted for any Offence, he is prosecuted according to the ancient and usual Manner, which gives him a fair Chance of escaping, if innocent; and if he is found guilty, it makes him submit to the Penalty of

the Law with more Chearfulness, upon reflecting that he does not suffer by any *extraordinary Methods*. But the Laws of Exciise differ in this Matter.

In the first Place, the Subject is excluded by these Laws from his ancient Privilege of being tried by a Jury, and obliged to abide by the Determination of the *Commissioners of the Excise*; who are movable at Pleasure, and depend on a Salary paid them out of the very Duties raised on the Community, for which a Member of it is tried before them; and cannot be supposed to have the same Tenderness for him as his *Countrymen*, *Neighbours*, and *Equals*: And what makes the Case here appear still harder, is, that the Witnesses, who are the Informers, are Persons alike dependent as to their Salaries and Places. Neither can he appeal to the Courts of *Westminster-Hall*, tho' he apprehends himself to be ever so much injured and oppressed by their Judgment. This may happen to be the Case of many poor Tradesmen, not only for real Offences, but for little Omissions and Neglects, or even the very Suspicion of them. Every Man concern'd in Trade may be able to recollect some Instances of this Kind within his own Knowledge. Hence then the Method of Tryal in this Case, borders much upon arbitrary Power, and thereby has too near a Resemblance to the summary Process of an *Inquisition*, a *Star-Chamber*,

Chamber, or a Court-Martial, as tho' copied from them; and seems greatly to exclude the endearing Title of Liberty to the Subjects, and very distant from being consistent with the Liberties of Britons, by Magna-Charter.

But the Methods of Prosecution is not the only Objection complained of against *Excise-Laws*: No, they also subject every Man's House to the Inspection of little Officers, as often as they please, by Day or by Night, whereby he is never sure of being uninterrupted in his Trade, or even of resting quietly in his Bed: Neither can he properly call his Goods his own, as not being able to dispose of them without a Permit or Certificate from one of these petty Officers; nor can he defend them from being taken out of his Shop or Warehouses, which is said to be frequently done on no better Foundation than the Mistake of such Officers in surveying his Stock; the taking of which Stock, in some Sorts of Manufactures, such as Tobacco, Wool, &c. is, by their going thro' a Variety of Hands, involved in such Perplexities as will make it impossible to be done; besides the constant Trouble of keeping a Multitude of Accounts, which in the Nature of Things cannot be exact, and the Obligation there is under the Excise-Laws of swearing to the Truth of such Accounts: Add to these, the Disclosure of whom, and what the Trader buys, and to whom he sells;

which exposes the Circumstances, Mystery, and Course of his Business, and lays his Trade open, not only to the Officers of the Excise, but also to every Man whom they think fit, or be ordered by their Superiors to be set up in Competition with him.

These are Evils which if ever suffered to be passed into a Law among Britons, they may then lay aside their boasted Privilege of being a free People; and no longer think themselves superior to their Neighbours, whom they now esteem so much their Inferiors upon this Account.

At present, we have much Reason of Thankfulness in the Liberties we enjoy; and, what crowns all our Happiness, is, that we have a King upon the Throne possessed of all the royal and human Virtues that are requisite to endear a Prince to his People, and extends the Blessings of his Reign to all his Subjects, without Distinction. May our Gratitude of Thankfulness to the great Giver of all good Gifts, encrease in Proportion to his Mercies towards us herein: May he keep us a free and peculiar People to himself, preventing our Sins of Ingratitude from provoking him to remove our enjoyed Blessings from us; but that, knowing our Happiness, and also from whence it flows, we may with thankful Hearts, and joyful Minds, praise and glorify him for the same.

Nov. 2, (Journal 33) Wednesday. M. H. 7, cloudy  $\frac{1}{2}$  W.  
Q 2 D

2 D. N. H. 12, clear total. W.

3 D. E. H. 5, clear total. W. 1

D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

The great Wickedness of this Place reminds me of a certain Story, I some Time since heard, of two Travellers; who, entering into a certain City, observed two Devils lying at the Entrance into the City asleep, which caused them much to admire and wonder at the Cause thereof: Upon going into the City, and looking about, they found it wholly given to Debauchery, Pleasure and Profaneness. Their Wonder at what they had before seen now ceased, as finding the City so wholly devoted to the Devils Service, as to leave them nothing to do but take their Rest. Having passed thro' the City, and proceeding on their Travels, at some distant Place, finding a Chapel open, they entered into it; where they perceived the evil Spirits much engaged, in seeking to prevent the Minds of the People from attending religious Worship. Thus the great Immorality and Profaneness of this Place, which, I think, exceeds any I have yet seen, leaves the Devil nothing to do with the major Part, as being already devoted to his Service. Some few there are who, fearing the Lord, frequently meet together *and talk of him one to another*: Against these, the evil One is at Enmity, seeking to stir up the Displeasure of others against them, and make them the Objects of their Ridicule, Scorn and Contempt.

When I hear so much Iniquity poured forth by the Tongue, Night and Day, in calling so frequently for Damnation, with other horrible Expressions, the Words of the Psalmist can't but be had in Remembrance, *viz. God is strong and patient; and God is provoked every Day*. For, surely, nothing less than infinite Patience could bear with such presumptuous Indignities, wilfully and maliciously daily offered up, without avenging them speedily. This horrible Flood of Impiety, I am inform'd, has increased of late Years by new Recruits, who brought with them the Plague and Leprosy of Sin; having under their Tongues the Venom of Asps, which they plentifully shed abroad in damning their Eyes, Body, Bones and Blood! Nor is there any Hopes of a Reformation herein, as there is no civil Magistrate to apply to, to punish Sins as the the Act of Parliament directs, the Governor being here absolute; who, by Report, is not less criminal herein than the most profligate, common Soldiers: And the Officers who serve under him, how much soever it might be in their Power to be useful herein, yet, having so bad an Example in their Superior, are too exact Imitators of it; and, as tho' not willing to suffer themselves to be outdone herein, disdain not to swear as fast as any of the meanest of the People; and shew such Fondness to it, as to be much offended against what is offered to shew them the Folly and Wickedness of

of it. Thus the whole Head is sick, and the whole Heart faint, and full of Wounds, Bruises, and putrifying Sores. Lamentable is the Misfortune, to be born of human Race, to be thus under the Yoke of Bondage, and seem in Haste for Destruction!

Nov. 3. (Journal 34) *Thurs-*  
day. M. H. 7, clear total. W.  
1 D. N. H. 12, cloudy  $\frac{9}{12}$ . W.  
2 D. E. H. 5, clear  $\frac{4}{5}$ . W.  
still. N. H. 10, clear  $\frac{1}{4}$ . W.  
still.

As Transgression too naturally leads to Free-Thinking, so Free-Thinking too naturally leads to Sin: For when a Man is become that *Fool*, as to say in his Heart, *There is no God*, it is no Wonder that he also lives as tho' there was none; which is the too common Case of Free-Thinkers. While they would be free, in being thought wise above what is written, they then become the greatest Slaves to their own Passions; and, taking upon them to ridicule others professing Religion, become of all others the most deserving Objects of Ridicule. Let any impartial Man judge who hath the nobler Sentiments, or which the most worthy Views, he whose Notions are stinted to a few miserable Inlets of Sense? or he whose Sentiments are raised above the common Taste, by the Anticipation of those Delights which will satiate the Soul, when the whole Capacity of her Nature is branched out into new Faculties? He who looks for nothing beyond this short Span of Duration? or he

whose Aims are co-extended with the endless Length of Eternity? He who derives his Spirit from the Elements? or he who thinks it was inspired by the Almighty?

Christianity ennobleth and enlargeth the Mind beyond any other Profession or Science whatsoever. While a Philosopher, viewing the Universe, hears ten thousand Acres mentioned as a great Estate, he looks upon it as an inconsiderable Spot. Astronomy is peculiarly adapted to remedy a little, narrow Spirit. In that Science, there are good Reasons assign'd to prove the Sun an hundred thousand Times bigger than our Earth; and the Distance of the Stars so prodigious, that a Cannon-Bullet, continually in its ordinary rapid Motion, would not pass from hence to the nearest of them in the Space of an hundred and fifty thousand Years. But what is this to the Knowledge Christianity teaches? which carries the Mind beyond all created Objects, and lays hold on God, the supreme Creator and Author of them all: By this the Perfections of the Deity, the Nature and Excellency of Virtue, the Dignity of the human Soul, and the infinite Love of redeeming Grace, are display'd in the largest Characters. The Mind of Man is contracted and debased, by being conversant in little and low Things, but feels a proportionable Enlargement arising from the Contemplation of great and sublime Ideas. Astronomy opens the Mind, and



alters our Judgment; with Regard to the Magnitude of extended Beings, but Christianity produces an universal Greatness of Soul. Philosophy increases our Views in every Respect, but Christianity extends them to a Degree beyond the Light of Nature. Come then! let us embrace that excellent Thing called Christianity, so much commended, that we may also thereby be made wise unto Salvation.

Nov. 4, (Journal 35) *Friday*.  
M. H. 7, cloudy  $\frac{1}{2}$ . W. still.  
N. H. 12, clear total. W. still.  
E. H. 5, clear total. W. still.  
N. H. 10, clear total. W. still.

A little below my Lodging is what is called the Grand Guard-House, which is one of the neatest Buildings in these Parts, tho' it is but low, being but one Story high; which indeed is the common Height for the Buildings of this City, few exceeding one Story from the Ground-Floor, and no Cellars under Ground, or other Conveniencies, as Kitchens, Vaults, &c. these being chiefly upon the Ground-Floor. Before the Guard-House, a little upon the Parade, is the Whipping-Post, where almost every Day criminal Soldiers are brought to feel the Scourge. Their Backs are quite stripped of Cloathing, and their Hands tied up to the Top of the Post: Then four Soldiers are present, who, with a small Cord doubled, scourge the Criminal, each giving him twenty-five Stripes; during which the Drum Major, or Adjutant, stands by to see

that he is not favoured in his Correction, otherwise the Corrector is also himself corrected. Every Stripe leaves a Mark; and, before they are ended, the Skin is considerably broken: The Sight of this has often times given me Concern. Surely human Nature must be greatly debased, for a Man to be able to lift up his Head after such Indignity; and yet, I am inform'd, that some there are with whom it is no uncommon Thing to have this repeated upon them: So miserably does Sin debase the Mind, as well as the Body, that it even reflects a Blushing upon the Brutes; for, to a generous Mind, this public Indignity would be worse than Death, an Instance of which Nature we have mentioned by the ingenious Author of the *Guardian*.

*Licenciando Esquivel*, Governor of the City *Potosi*, caused a Man, called *Aguire*, for having disobeyed his Orders, to be arrested, and was to receive two hundred Stripes for that Offence. *Aguire*, being the Brother of a Gentleman of an Estate in his Country, hoped his Birth would exclude him from a Punishment of so much Indignity; but the Governor insisted upon the Punishment being inflicted on him, as pronounced: Upon which the unhappy *Aguire* petitioned that it might be alter'd into the Sentence of Death, and chose rather to be hanged, than be punished in the Manner intended. But not succeeding in his Desire herein, the Governor still persisting to have his Com-

mands

mands executed, the unfortunate *Aguire* was brought forth, stripped, and mounted upon an *Als*, which is the Posture wherein the basest Criminals are whipped in that City. In this Manner the *Als* was whipped forward, and he suffered according to the Sentence. After this Indignity, *Aguire* could not be persuaded to go upon any military Undertaking; but, with a modest Sadness in his Countenance, excused himself, saying, That after such a Shame as his was, Death must be his only Remedy and Consolation, which he would endeavour to obtain as soon as possible.

Under this Melancholy he remain'd in *Peru*, until the Time in which the Office of *Esquivel*, the Governor, expired; after which, like a desperate Man, he pursued and followed him, watching an Opportunity to kill him, and wipe off the Shame of the late Affront: And this he did, following him from Place to Place for three Years and four Months, till at last he found Means to get into his Study at *Cusco*, and there revenged his Indignity, by stabbing the other to Death.

Here is an Instance how far an Indignity below the Dignity of human Nature, when inflicted upon a generous Mind, will carry Retentment; whereby little Minds, in exalted Stations, may be admonished to be careful how they treat brave Men, in low Condition.

Nov. 5. (Journal 36) Saturday. M. H. 7, clear total, after

wet to 5 D. N. H. 12, wet 5 D. W. 5 D. E. H. 5, wet from 5 to 8 D. N. H. 10, wet to 9 D. W. 7 D.

This being a great Festival, I attended divine Service, being the first of my being able to get out this Week, by Reason of the Injury received, as aforementioned; when the Surface of my Face was so scalded, as that it has since come off, and a new Skin is now substituted in the Room of the old one, tho' as yet my Recovery is not perfected. Divine Service this Day consisted of the Collects and Prayers proper for the Day, but there was neither Sermon nor Homily, and but a very thin Audience, of whom was the poor, condemn'd Soldier and his Guard. Notice for Church is here given by Beat of Drum, there being no Bells, except a little one, by some called the Saints Bell, that is heard but at a small Distance.

Somewhat beyond the Parade, nearly opposite to my Lodging, is a Building with a Steeple, some Part of which is fallen away. This, it is said, was formerly a Cloister, in the Time of the *Spaniards*, but is now turned into a Store-House. The only Steeple with Bells here is that of the *Romish* Church, where are four Bells; but their Manner of ringing them, is only by Bits of Ropes tied to their Clappers, and thereby pulling them from Side to Side, by which they make a very indifferent gingling Sort of Noise.

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This City abounds with Inhabitants, of different Nations and Habits. The *Spanish* Women generally wear Black, and are covered with a black Veil, when they attend their Church; but, at other Times, they may be seen walking the Streets without either Veils or Caps on. The *Barbary Jews* generally wear a Kind of loose Cloak, or Cloth, cast about them, with white Trowzers, and Sandals on their Feet, but no Stockings. The *Genoese, Moors, &c.* have different Kinds of Habits, generally like a loose Cloth cast about them, Sandals on their Feet, but no Stockings. These Sort of People are the principal that keep Shop, and do the Portage, or other laborious Work in this Place. Tho' the Shops here are generally small and mean looking, having no great Shew of Business; yet, it is said, there is a considerable Trade of one Kind or other carried on in the Town. Drinking-Houses seem to bid the fairest for Business; Debauchery of that Nature, as well as other Crimes, by much too unhappily abounding here.

Nov. 6, (Journal 37) *Sunday*.  
 M. H. 7, clear  $\frac{8}{12}$ . W. 1. D.  
 N. H. 12, clear  $\frac{10}{12}$ . W. 1. D.  
 E. H. 5, wet 3 D. W. 2 D. N.  
 H. 10, clear  $\frac{11}{12}$ . W. still.

This being the first *Sunday* in the Month, the happy Opportunity was here afforded of receiving the blessed Sacrament. Could every one taste the Comforts flowing to the thirsty Soul,

from the Reception of this blessed Feast, it would be as difficult for any to turn their Backs upon it, as it is for the thirsty Hart to turn from the Water Brooks. This is the Soul-reviving Feast; the Joy and Comfort of the distressed Heart: A Banquet which its great Pity should be offered in vain to any, since all who are weary and heavy laden with their Sins, stand in the uttermost Need of it; and all that love Christ in Sincerity, will very gladly embrace it, out of Gratitude to the gracious Institutor thereof, and to be thereby brought in nearer Union with him.

Among the few that stay'd to communicate, was the poor Soldier under Sentence of Death; the Sight of which gave great Pleasure to my Friend *Theophilus*, who could not help pouring out his Soul in his Behalf, earnestly supplicating that it might be a *Savour of Life unto Life* to him. It is said, this poor Man has some Relations of Note, who have made Interest with the Governor to spare him; but, as yet without Effect, and it is thought a short Time will now determine his mortal State. Oh! that his going hence may be for ever to be with the Lord. The Words for this Day's Discourse were, *Thou knowest the Commandments; do not steal*. St. Mark x. 19. This being the Sin for which this unhappy Man was condemn'd. In the Afternoon I again attended divine Service; where the Audience, except Soldiers, was very small. Nor  
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were there many in the Forenoon; not an Officer made his Appearance. Alas! its sad to see how the Sabbath is neglected here, and the sacred Ordinances of the Church despised.

The Morning of the Sabbath is here made as much a Market-Day as any other. This being mentioned by *Theophilus* to my Landlord, as being a Breach of the Act of Parliament, as well as the Laws of God; he reply'd, He knew not that it was prohibited: Upon which he took occasion somewhat to expatiate upon the Heinousness of profaning the Sabbath, both from human and divine Laws: By the one, a pecuniary Fine, of One Shilling is forfeited, by every one obtaining from the House of Prayer; by the other, Death was commanded and inflicted to the Offender herein: Which is highly deserving particular Notice, as an Evidence of the Greatness of the Sin of profaning the Sabbath. *Numb. xv. 32, 35, 36.* \* And while the Children of *Israel* were in the Wilderness, they found a Man that gathered Sticks upon the Sabbath-Day: And the Lord said unto *Moses*, the Man shall be surely put to Death. And all the Congregation brought him without the Camp; and stoned him with Stones, that he died.

The admonitory Paper, elsewhere mentioned as put up by *Theophilus*, having been by some one removed, he therefore prepared another, which he placed on a Board, and had it fastened up; adding, at the Bottom, as follows: *Let not your Tongues, I beseech you, be always at the Devil's Command, by continual Cursing and Swearing. Behold, Hell is at Hand! repent speedily. Blessed be he that observes the Contents of this Paper; but remove it not hence. I pray.* This, it seems, gave great Offence, and some hard Words were uttered against the Author: For Sin is of that scandalous Nature, that no one chuses to be accounted a Sinner; and profane Swearing is so exceeding ridiculous, as well as sinful, that the greatest Reprobate herein can't help being ashamed of it, in his cooler Thoughts; and however guilty of the Practice, takes it ill to be accounted a common Swearer. Indeed the Sin of this heinous Custom is so great, that human Nature, however unpolished, should blush at the Thoughts of being guilty of it: And those who would esteem themselves as read in good Breeding, can't more effectually blemish it, and expose themselves to Contempt and Ridicule, than by the Use of this profane Custom of Swearing: Which, as it is contrary to the Law of the Land, which requires a pecuniary Fine for the same, as has been elsewhere observed, so is it to the divine Law, which commanded the Offender herein to suffer Death.

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Nov. 7, (Journal 36) Monday.  
M. H. 7, clear total. W. 5 D.  
N. H. 12, clear total. W. 4 D.  
E. H. 5, clear total. W. 2 D.  
N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.



Lev. xxiv. 13, 14, 23. 'And the Lord spake unto *Moses*, saying, bring forth him that hath cursed without the Camp: And let all that heard him lay their Hands upon his Head; and let all the Congregation stone him. And the Children of *Israel* did as the Lord commanded *Moses*.'

This Evening *Theophilus* visited the religious Society of Soldiers, which is else-where mentioned as meeting every Night; who, by the Inhabitants, by Way of Sneer and Derision, are called *New Lights*. They are said to meet every Morning and Evening, whose Devotion begins with Prayer: 2dly, Then a Chapter, or Part of one is read, with Mr. *Burket's* Paraphrase upon it; with which, it is said, they were presented by Mr. *Whitefield*. After reading the Scripture, 3dly, A Psalm is sung. And, 4thly, Another Prayer, out of the Book the former was taken, concludes their Evening Devotion, and they again retire Home. This Society is said to be of about eighteen Years standing. For some Years no one was admitted, but such as were Members of it; but were afterwards, upon the coming of the Gentleman afore-mentioned, by him persuaded to let the Door be open, for any to be present that would. This Evening, it seems, there were but a few of the Society present; about eight Adults, and two young Lads, with a few Spectators.

It gave *Theophilus* a sensible Pleasure to observe, that tho'

the Flood of Impiety seemed every where to have spread itself over the Face of Things, yet Christ had his little Flock, even in this Place: Some few there were who had not bowed the Knee to *Baal*, following the Multitude to do Evil, nor received the Mark of the Beast in their Foreheads: And what gave him a more particular Pleasure, was the exemplary Behaviour of the Youth that were present, in singing forth the Praises of God, and seriously attending upon the Duties of Religion. Alas! how will the Behaviour of these Youth condemn the ancient grey Hairs of this Place? How very unhappy is Man, who eagerly pursues Pleasure in all Things, but that wherein alone it is to be found, viz. in the constant Exercise of Religion! The Pleasure flowing from the Enjoyment of the Creature is as nothing, compared with that flowing from the Enjoyment of the Creator; a Union with him, from the Exercise of Duty to him, introduces to the Mind a Pleasure inexpressible. What Pity is it therefore that few will be such Friends to themselves, as to prefer this Pleasure to the Drudgery of Satan, and Slavery of Sin?

Nov. 8, (Journal 39) Tuesday.  
M. H. 7, cloudy  $\frac{3}{4}$ . W. 2 D.  
N. H. 12, clear  $\frac{1}{2}$ . W. 1 D.  
E. H. 5, clear total. W. 1 D.  
N. H. 10, clear total. W. still.

I went this Forenoon, in Company with my Landlord as my Guide, to take a View of the famous

famous Cave, which by some is called *St. George's*, by others *St. Michael's Cave*, which is situated in the Southward Part of the Rock, opposite to the *New-Mole*. The Ascent to it is extremely tiresome, as being both steep and long, and is about  $\frac{3}{4}$  up the Rock. Just before it is a Part of an old Wall, but what formerly design'd for I could not learn; however, it now serves as a Mark to inform the Stranger whereabouts the Cave is to be found, and may be seen from the Bottom of the Rock.

This Cave, when come to, is a Curiosity worth Notice. The Mouth is open and large; at the Entrance drops a fine, chrystal Water, into a Sort of natural Basen it has itself formed, by continual dropping. With this delightful, clear, well-tasted Water we refreshed ourselves, mixing with it some spirituous Liquor, we had provided for that Purpose; when also refreshing ourselves with Food, we waited till we might be well recovered, and gradually cooled, after the great Fatigue required in obtaining this Place. Then making a Fire at the Mouth, to purify the Air; and, stripping off our upper Garments, and lighting our Candles, we descended into the Cave, which here was somewhat steep, soft and slippery at Bottom, from the Dampness of the Place, which therefore required great Care in proceeding. Being got a few Yards down, the Appearance presented to View was very extraordinary and amusing.

Here a Variety of different Forms appeared in the Rock; some like worked Pillars, curiously wrought; others like Images, carved out; and again, others like folded Curtains, hanging down. Here the Roof, or upper Part of the Cave, being very high, afforded a large Eccho; when one then with us sounding a Trumpet, it ecchoed much.

After we were farther descended into the Cave, our Attention was drawn by a Sort of chirruping Noise among the Rocks; which we soon conjectured to be Batts, as we afterwards found true, by laying hold of one upon one of the rocky Pillars. Having got a considerable Way under, the Pillars and Sides of the Cave appeared of an extraordinary Beauty. Some Parts appeared after the Form of Honey-Combs; others as tho' finely carved in Sculpture; others of a smooth Surface; and others again of a more rough, unpolished Form. Here a Light, by a Crack thro' the Rock, in one or two Places appeared, tho' very small.

Having passed forward till we came to a great Descent, we could not, with Safety, proceed farther; and therefore returning back Part of the Way, till coming within full View of the Mouth of the Cave, were several little Basens of Water, in different Places; when turning somewhat to the Left, our Guide led us to a small Entrance, which we with Difficulty passed through upon our  
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Hands and Knees: After being thro', the Area was then large enough to go at Pleasure, and pretty high over Head.

In passing along here, our Guide leading the Way, we soon came to another narrow Entrance, on the other Side of which was a considerable Descent and also slippery, attended with Difficulty to descend: In descending which, our Guide took the surest and quickest Way, by sliding down it; which the Place, by Reason of its Smoothness, easily admitted: Tho' it being also wet, as well as slippery, made his Example herein to me too disagreeable to imitate, and was therefore somewhat discouraged from farther proceeding; however, having an earnest Desire of seeing what still remained to be seen, I found Means of descending, by laying hold on the Rock; and by Care, and a little Assistance, I got safe down. Here we stuck up one of our lighted Candles, in Case any Accident happening to put out the Candles we carried in our Hands, we might retire back and light them; it being impossible to ascend this Place, and return back again, without Light. From hence we proceeded to some Distance, till our Guide stopped, and cautioned us to take Heed how we farther advanced. The Cave here going steep down, an unguarded Step might have proved fatal. Here, by casting down Stones, we could hear the Noise of their Descent a considerable Way. It is said,

that a Person by Accident once slipped into this Descent, and was carried down several Yards before he could stop himself; and was after brought up by letting a Sailor down with a Rope; but was so prejudiced by the Fall, as to have his Understanding greatly impaired ever after. How deep the Descent of this Cave is, or where it ends, will perhaps remain a Secret to the End of Time; yet a Notion prevails here among some, that it runs under the Streights. Here therefore being stopped, we returned back, and took with us some of the Rock, broke off from the Roof; which, being variegated into different *Lemina*, I was thereby inclined to take Notice of it. In returning we had no little Difficulty, in ascending and passing the Descents and narrow Places afore-mentioned.

Being again returned to the Mouth of the Cave, washed, and a little refreshed ourselves, we determined to return back; and, by the Way, collect what Sallad Herbs we could meet with on the Rocks. I have else-where mentioned that green Sallad Herbs are often collected here: There are also some Pot-Herbs, as Alexander, Wild-Asparagus, and Palmetto-Root; which, when boiled, is said to be very agreeable. It is a Sort of Shrub, having Leaves spreading like a Fan when fully extended, somewhat resembling the Palm-Tree Leaf, but much more resembling an open Fan. Among medicinal Herbs, which  
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are here in great Plenty, is what is called the *Ague Plant*; a Handful of the Leaves of which, being boiled in a Pint of Water till it comes to Half a Pint, and drank before the Fit comes, is said to be a sovereign Remedy for the Ague, generally effecting the Cure in three Doses. Here is wild Rue in Plenty, also Lavender and Sage, Hounds-Tongue, Vervain, the spotted, by some called the blessed Thistle, Jerusalem Oak-seed, which, mixt with Honey, and a moderate Spoonful taken nine Mornings fasting, is a sovereign Remedy for the Worms in Children. Here is also great Plenty of wild Beat and Squils. I remember not to have before seen any such small Spot afford the like Quantity and Number of good Herbs, both medicinal and others, as this Rock abounds with in many Places. In one Day I collected seventy-four different Sorts, as else-where mentioned; and, since that, a Variety of other Sorts have occur'd to me.

Being returned to my Lodging I hasten'd to dine with a Gentleman that had formerly commanded in the Army, but has now another Employ here; who kindly engaged me, with other Friends, to dine with him, where was an elegant Entertainment: This Gentleman having been Abroad in various Places, and also lived some Years among the Moors at *Tetuan*, gave me some Account of their Manner of living. These People, it seems, are

very fond of fat Women; and, those that are not so by Nature, are made so by Art, being forcibly crammed as Fowls are, by Persons appointed for that Purpose; by whom they are punished, if they refuse to comply with what is required of them herein. He informed me, that the late Emperor of the Moors had no less than six hundred Sons, all mounted upon Horses at a Time. Jews are had in so great Contempt by this People, as not to be allowed to ride upon Horses, tho' Christians are. No Bells are permitted to be rung there, either in House or else-where; and this Prohibition is said to arise from a Tradition received among them, that whenever they are overcome by the Christians, it will be at the Sound of a Bell.

After Dinner, I went to see a Beast this Gentleman has committed to his Care by the Governor, which is called a *Musferton*. His Head somewhat resembles a Ram's, having two Horns, which are large and crooked, but less so than Rams, and are very hard and strong. His Neck is short and thick. His Body is somewhat fuller than a Goat's, and of different Colours, being ring-streaked brown, white, and light-coloured. His hinder Parts greatly resemble those of a Deer. He is said to be so very strong, as even to beat down Walls with his Head; and also so fierce, that none dare go within his Reach. This rare Creature, which, the Jews say, is of that



Mark and Kind that *Jacob* took for his Part in the Cattle that he kept for *Laban*, was brought from *Africa*, and is intended as a Present to some Nobleman in *England*.

After this we went to take a View of a little Garden, where this Gentleman has erected a Summer-House; which, together with the Garden, is exceeding neat and well ordered, exceeding herein any Thing I have seen of this Nature since I left *England*: Which is the more worthy of Remark, as the Materials for bringing Things of this Nature into such good Order and Decorum, is so difficult to be obtained in this Place.

Great is the Variety of amusing and agreeable Scenes that have this Day been presented to me; and the more I see of the Works of the Creation, the more I must admire and adore the great Creator thereof, 'Who hath so done his marvellous Works, that they ought to be had in Remembrance. Surely great is the Lord, and marvellous; worthy to be praised: There is no End of his Greatness. Thou, O Lord, openest thy Hand, and fillest all Things living with Plentifulness: Wherefore let us praise the Lord, and magnify his Name together, by whom we live, move, and have our Being.'

Nov. 9, (Journal 40) *Wednesday*. M. H. 7, clear  $\frac{9}{12}$ . W. 2  
D. N. H. 12, clear total. W. 2  
D. E. H. 5, clear  $\frac{1}{2}$ . W. still.  
N. H. 10, clear total. W. still.

This Forenoon I went to take a View of the general Review of the four Regiments here garrisoned, who were this Day appointed to do their Exercise before the Governor. The Place appointed for this Purpose, was a large Plot of Ground to the Southward, near the Sailors new Hospital before-mentioned, between that and the Sea. About Ten o'Clock the Governor, who is also the General, came there on Horseback, attended by his Secretary and Town-Major. The Soldiers executed their Duty very well, except a few irregular Fires. There was a considerable Number of Spectators drawn together to see this Exercise and Review, which happens but seldom.

In returning back to my Lodging, I passed by the new Barricks, which are situated upon the Side of the Hill or Rock, facing the *New-Mole*, and are by far some of the neatest and best situated Barricks in this Place. The Occasion of their being placed here, as I am informed, was on Account of their being molested at the other End of the Town by the Enemy's Cannon from the *Spanish* Garrison afore-mentioned.

Passing forward, the small Bell ringing for divine Service, I called in, where was present the poor, unhappy Soldier I have before mentioned; and also now two other like unhappy Mortals, under the Sentence of Death for Desertion, or rather attempting it, on *Saturday* Night last; but were taken, try'd, and

condemn'd; and, it is said, they are shortly to suffer Death. They are both young, one of them not exceeding eighteen Years old. The Minister, in visiting him, is said to have wept much at finding him so hardened in Impiety; and hence, being so unmindful of his Duty to God, it is the less Wonder that he should also prove unfaithful to his Prince: For when the Mind has once abandoned itself to transgress the divine Law, it is then ripe for any Kind of Evil; which, as it is an Evidence of the Benefit of Religion, or the Fear of God influencing the Mind of Man, so it at the same Time pleads for the Necessity of encouraging and promoting it by all possible Means. This is that Principle, by which a Man acting becomes faithful to his Trust, true to his Friend, and of a humane, courteous Disposition towards all. It may be remarked of *Abraham*, that the Reason he gives to *Abimelech*, the King, for denying his Wife, was, *Because he thought the Fear of God was not in that Place*, Gen. xx. 10, 11. For, where this is present, it restrains the Mind from offering Violence to any; so, where it is absent, the worst of Evils may justly be feared. It may here also be remarked of *Abraham*, who, tho' in his Journey to different Places frequent Notice is taken of his religious sacrificing to his God, yet in the two Instances of denying his Wife, there is no Mention made of his observing this religious Homage.

It is ever therefore our Duty and Interest to keep close to God, remembering what is written, (*Prov. xvi. 7.*) That when a Man's Ways please the Lord, he maketh even his Enemies to be at Peace with him; While we abide close by our Duty to God, his Love and Power are engaged for our Support and Protection; but when, thro' Fear or Negligence, we fall from the Truth, and become unmindful of our Obedience to him, we afford an Opportunity hereby to the Enemy to deceive us to our present Injury, and, perhaps, eternal Ruin. The Case of these unhappy Youths, are as so many Evidences of that divine Truth, (*Pf. lv. 23, xxxiv. 21.*) viz. 'That the Wicked don't live out half their Days; but Misfortune shall destroy the Ungodly, and they that hate the Righteous shall be desolate.'

This Evening *Theophilus* again visited the Society of Soldiers, which he fears is dwindling to nothing, there being rather fewer than before attending it. The Exercise consisted of Prayer, a Sermon read, Singing, and ended with Prayer. It gave *Theophilus* much Concern that the best of Things should be so little attended to, and the worst so much. That while the Devil has Legions at his Service, whose only Wages are Death and endless Misery, Christ's Flock should be so extremely small as almost to be lost in the Number of the Rebellious, altho' his Ways are Ways of Pleasantness, all his Paths are Peace,

Peace, and his Reward everlasting Life.

Nov. 10, (Journal 41) *Thursday*. M. H. 7, clear total. W. still. N. H. 12, clear total. W. 5 D. E. H. 5, clear total. W. 4 D. N. H. 10, clear total. W. 3 D.

Provision is here of various Prices; good Beef is a Shilling Currency a Pound; Mutton Six-pence and Seven-pence a Pound. But both Beef and Mutton are here, for the most Part, very lean and indifferent. I remember not above once or twice to have seen fat Beef here; and indeed the Inhabitants are so used to poor Meat, that they seem to esteem it rather than that which is fat. Veal is dear, and very seldom seen here. Fish is here in great Plenty, but they are generally but indifferent; some are too hard, and others too soft and mean flavoured. Bread is lighted by Leaven instead of Yeast, which is not to be had here. It is generally made into long Rolls, and four in Tasse. Butter here is generally very bad; which, when added to the sour Bread, makes but indifferent Food to such who have experienced the Difference between good and bad: Tho' here is a smaller Sort of Loaves, with peaked Ends, called *French Bread*, which is very good.

Washing of Linnen is here, for the most Part, done by Men, who are generally Soldiers; who afterwards get them up by mangling, instead of ironing: Tho'

the washing of Womens Linnen by Men would not be well esteemed in some other Places, yet Custom here makes it not regarded; and, indeed, this is that which seems to give a Sanction to every Thing, bringing it into either Favour or Dislike, according as it more or less prevails. Happy is it with those whose prevailing Custom it is to be exercised in Things commendable and praise-worthy, that will not suffer themselves to be defrauded, by the Example of Multitudes, of a joyful Expectation of future Bliss; but in this will even dare to appear singular, tho' contrary to the prevailing Custom of unthinking Transgressors, whose Mouths will not fail of being open against those who make God their Glory; of whom the Psalmist speaks of old, (*Pf. cix. 1, 2, 3.*) saying, 'Hold not thy Tongue, O God of my Praise; for the Mouth of the Ungodly, yea, the Mouth of the Deceitful is opened upon me. They have spoken against me with false Tongues; they compassed me about with Words of Hatred, and fought against me without a Cause. But I give myself unto Prayer.'

Nov. 11, (Journal 42) *Friday*. M. H. 7, clear total. W. 1 D. N. H. 12, clear  $\frac{1}{2}$  D. E. H. 5, wet 2  $\frac{1}{2}$  D. N. H. 10, clear total. W. 2 D.

The Time of going hence to proceed for *Barbadoes* being now at Hand, my Observations on this Place are nearly finished. It

It is indeed a Place of surprizing Strength; and, were the Inhabitants as well fortified by their Love to God, as they are by the natural Strength of the Place, the like perhaps could not again be seen in the whole World: But this, that is the greatest Strength and Praise of a Nation and Support of a People, is most wanting here, and without which the highest Rocks and the hardest Flint is no secure Defence: For Sin breaks down Mountains, and Transgression destroys the strongest Bulwarks, reduces a City to ruinous Heaps, and removes a Nation from one Place to another; even as it is written, (*Isa. ix. 18. Pro. xiv. 32, 34.*) 'Wickedness burneth as a Fire: The Wicked is driven away in his Wickedness, but the Righteous hath Hope in his Death. Righteousness exalteth a Nation, but Sin is a Reproach to any People. Mercy and Truth preserve the King, and his Throne is upholden by Mercy.' *Prov. xx. 28.*

In my Remarks upon the Church, I might have mentioned that there is a Collection for the Poor there every Lord's Day, which is done while the Psalm is singing, before the Sermon begins; yet there is no sacramental Collection, as it is customary else-where. The Clerk here is a Soldier, whose common Custom it is, after the finishing of the Gospel, to say, *Thanks be to thee, O Lord.* When a condemn'd Criminal is admitted to the Sacrament, it is brought to him from the

Table, and is the last that receives.

At Six o'Clock in the Morning here the Signal Gun fires, when the Drum immediately beats to Arms, for the assembling and exercising the Soldiers. At Eleven o'Clock, in a Church Day, the Drum beats for Prayers. At One o'Clock it beats for the Soldiers to attend their Work. At Six o'Clock in the Evening the Signal-Gun fires for shutting of the City Gates, and the Drum beats for setting the Guard. At Eight o'Clock the Signal-Gun again fires, when the Centinels begin to challenge all that approach them, and must be answered.

This Evening *Theophilus* went to the Society afore-mentioned; and, after the finishing of their religious Exercise, he gave them such Advice as their present Circumstances seem'd most to require, wishing them to stand fast in the Lord; many, within these few Years, having fallen away: He therefore the more earnestly exhorted them not to fear the Reproach of Men, nor be afraid of their Revilings; but remember, that we must thro' much Tribulation enter into the Kingdom of God; and that as the great Captain of our Salvation was made perfect thro' Sufferings, those that are his faithful Servants must not expect better Treatment in this World of Sin than their Lord had; but that they should yet be comforted by the divine Promises, *That an Hair of their Head shall not perish.* 'Fear not, for I have redeemed thee; I have



have called thee by thy Name, thou art mine, saith the Lord. When thou passest through the Water, I will be with thee; and thro' the Rivers, they shall not overflow thee. When thou walkest thro' the Fire, thou shalt not be burnt, neither shall the Flame kindle upon thee.' *Isa.* xliii. 1, 2. Then leaving with them some short Remembrances; recommending them to the Grace of God, took his Leave and departed.

Nov. 12, (Journal 43) *Saturday*. M. H. 7, clear  $\frac{1}{12}$ . N. H. 12, clear total. W. 4 D. E. E. H. 5, clear total. W. 6 D. E. N. H. 10, clear  $\frac{5}{12}$ . W. 2 D.

This Day I took Leave of the Governor, and of my Friends here; and, in the Afternoon, went on Board with my Baggage, to be in Readiness to proceed for *Barbadoes*, as soon as the Wind will permit. *Theophilus* also came on Board, who was wishing to be going hence, as being greatly tired of the Place, by Reason of the mighty Flood of Impiety that so greatly abounds here.

This Place is wholly under military Government, and governed by arbitrary Power. The Governor wants not the Knowledge of good Breeding, yet is too severe and morose to gain the good Will of the People, and by much too profane to become a good Christian. He is very antient, and, like a Leaf in Autumn, seems ready to drop into the Grave; yet he is still very active in Business, chuses

to hear and see every Thing himself, and is said strictly to adhere to Justice, and oft-times carry it with much Severity. The House he lives in is roomy, has in it large Apartments, which, tho' not sumptuous, yet look neat and agreeable; and, looking different Ways, afford an agreeable Prospect over the Gardens on the one Side, and the Bay on the other. The Floors, both above and below, are paved with Tile and Brick, which keeps it cool. The Inhabitants live in a Sort of Confinement, and may be considered as Prisoners at large, being neither at Liberty to go out of the City at *Land-Port*, or to the *New-Mole*, nor even on Board a Ship in the Harbour, without first obtaining Leave of the Governor. Things also that are either brought on Shore or carried on Board, must first have a Permit from him; nor can any one permit Lodgings to another, without his Leave: And hence he must be acquainted with every Thing that is done, both with Regard to Business and Provision; especially Butchers Meat, which is sometimes very difficult to come at, till the Governor, and also the Officers are served, and then there is frequently too little left to supply the Necessities of the Inhabitants.

Not far from the Governor's resides the Moorish Ambassador, some Time since come from *England*, with Presents for the King: But the last Emperor of that Nation leaving many Children

at

at his Death, each attempted to secure the Crown to himself. Hence arose much Contention and Strife among them; sometimes one prevailing, and sometimes the other: Hence the Ambassador resides here till he knows who obtains the Sovereignty, or on whom to bestow his Presents as such.

This Evening came Serjeant Barry to take his Leave of *Theophilus*. By him, as it is said, the religious Society observed here was first set on Foot, and he there officiates as one of the principal Members thereof. Mr. *Whitefield*, it is said, during his being here, was thought a good deal to have increased the Number of the Society. He took much Pains in diligently expounding the sacred Scripture to them Morning and Evening, and was attended by a great Number of the Soldiers; but, it seems, they were but as Seed sown on stoney Ground, and therefore upon his leaving the Place soon fell away, and brought no Fruit to Perfection: And hence the Number of this Society, in no long Time after, was reduced to about twenty-five in Number, and now consists of about sixteen; of which Number seldom above Two-thirds meet at once, some being daily upon Guard: The Smallness of which Number fitly prefigures what is said of God's People, or Church on Earth, which is called a *little Flock*, left as a Cottage in a Vineyard, or as a Lodge in a Garden of Cucumbers, or as a besieged City. Luke xii. 13. Isa i. 8.

Nov. 13, (Journal 44) Sunday. M. H. 7, clear  $\frac{2}{12}$ . N. H. 12, clear total. W. 3 D. E. H. 5, clear  $\frac{10}{12}$ . W. 3 D. N. H. 10, clear  $\frac{1}{12}$ . W. E.

The Wind not answering for going hence, I went on Shore this Forenoon, and attended divine Service, where was a good Sermon from 2 Cor. v. 10. 'We must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in the Body, whether it be good or bad.' The Discourse was particularly adapted to the Occasion of the three unhappy Criminals then present, under the Sentence of Death; one for Theft, the other two for Desertion, as before-mentioned. Those who enlist themselves for Soldiers would do well first to consider the Situation of Life they are about to place themselves in; which, when once embraced, however circumstanced, must then be patiently endured by them, since they have not the Liberty of surrendering at Pleasure, nor departing from their Colours when disposed, however exposed to Danger and Difficulty. As Patience and Vigilance therefore is a necessary Part of a Soldier's Duty, it highly becomes him to put on also a religious Vigilance. His Duty exposes him to such Hazard, that the Evil which to Men in other Stations may seem far distant, to him is present, and ever before his Eyes; highly necessary therefore is it for such to be armed with Courage of a far nobler Nature than

than that derived from the Spirit of Liquor, or the Commendation of fleeting Breath. The secret Assurance that all is right within, that the Lord is their God, that if he falls in Battle he will but the more speedily be crowned with true, *viz.* immortal Glory. This, and this alone, will add Courage to a Warrior's Heart, and Strength to his Arm; whereby, with Intrepidity, he will face the utmost Danger, and boldly approach the Hand of Death. The best Christians always make the best Soldiers. They that fear Death least, face the Enemy with the most Courage; and, while they resist the Arm of Flesh, fight under a Captain who has Power to enable them to become more than Conquerors over all that oppose them.

The Minister's Income here is said to be upwards of Four Hundred a Year, arising variously, as being Chaplain of a Man of War, to the Garrison, and also to the Governor's Regiment of Fusileers: And there being no other Clergyman there to attend upon the other Regiments, is allow'd a Salary from the Chaplains of those Regiments to perform in their Absence. Tho' for one Person to perform a Duty equal to the spiritual Necessity of so many poor Souls, must certainly be an extreme hard Work, far exceeding the Power of any one duly to perform, equal to the Necessities of their spiritual Concerns. Moreover, what farther adds to the Salary of this Gentleman,

are the Christenings and Burials. It is said he has a Moldore for burying every Inhabitant, and a Cob, *viz.* a Crown Piece, for every common Sailor: And in marrying, the lowest Fee is ten Dollars, *viz.* Forty Shillings Currency; but of the more Wealthy, the Fees are double, or more.

Dinner-Time approaching, I went to my Landlord's, with whom I Yesterday promised to dine, provided the Vessel's sailing did not prevent. Here was Plenty of Provision, and several Friends met together; but, being much disordered with a great Cold, which had now brought on a Feverishness, I could feed but little; and waiting the finishing of Dinner, I then, after taking Leave, hastened on Board to take such Care of myself as my present Circumstances requir'd.

Upon getting into the Boat it gave me some Pleasure, as hoping it would be the last Time of setting my Foot on *Gibraltar* Shore, which I was no less tired of than *Theophilus*, and much longed to be going for the *West-Indies*.

*Nov. 14, (Journal 45) Monday.*  
 M. H. 7, clear  $\frac{8}{12}$ . W. 3 D.  
 N. H. 12, clear  $\frac{10}{12}$ . W. 4 D.  
 E. H. 5, clear total. W. 5 D.  
 N. H. 10, clear total. W. 5 D.

Last Night I remained a good deal disordered and uneasy, but this Morning am much better, and must now bid farewell to *Gibraltar*; a Place where Satan has perhaps as little to do as in any

any Part of Christendom, the Generality of the Inhabitants being Volunteers to him, freely giving themselves up to his Service, fighting manfully against God and Christianity. It is indeed truly shocking to consider that any, sitting under the Sound of the blessed Gospel of the holy Jesus, should be so extremely immersed in Profaneness and Immorality, wilfully shutting out the Light whereby alone they can be directed to Happiness, despising the Riches of that Salvation which nothing less than the Blood of Christ could purchase them. Alas! how inexpressibly wretched and deplorable must the Condition of such shortly be, when the Vapour of this Life is blown away, and the Soul is immersed in an everlasting Futurity! When the last awakening, dreadful Trump shall sound, ye Graves resign your Prisoners! ye Dead come forth to Judgment! and they shall see the God whose Authority they despised, and whose Blood they trampled upon, descending from his holy Habitation with Thousands and ten Thousand ministering Angels, to take Vengeance on his Enemies; from whose infinite Power nothing will be able to screen them, and before whose tremendous Majesty the whole Creation will stand amazed, and the Guilty seek to flee away, but shall not be able! Happy would it then have been for them had they never had the Gift of Speech; yea, happy had it been for them had they been as Caterpillars and Grasshoppers

of the Earth, than thus to be born of human Race, and now have their often-repeated, wished-for Destruction accomplished upon them! Death and Misery have taken hold upon them, and Damnation, too often call'd for, has now, alas! surrounded them on every Side. Of the Variety of horrid Oaths daily sounding in the Ears at this Place, the following is a very incomplete Sample, in some of which are two Oaths in a Sentence: God d—n you. 2. God d—n my Eyes. 3. God d—n your Heart. 4. God d—n me. 5. God d—n your Blood. 6. God d—n my Body. 7. Go to Hell you Dog, and be d—n'd. 8. God d—n my Soul. 9. God d—n your Blood, you Dog. 10. D—n it. 11. D—n you, it is; God d—n you. 12. By God it is. 13. God d—n your Soul. 14. God d—n my Blood. 15. Yes, by God. 16. God Z—ds and B—d. 17. By God, d—n me it is. 18. D—n your Blood. 19. D—n my Soul. 20. God d—n you, if I don't; by God. 21. God d—n it. 22. O! God d—n me. 23. D—n your Bones, you Dog. 24. O! by God, I will. 25. Go to Hell, d—n you. 26. God d—n your Body. 27. God d—n the Fat of my Eyes. 28. D—n his Heart out. 29. God d—n my Body; by God. 30. God d—n your Blood and N—s. 31. D—n my Heart. 32. God d—n my Blood and N—s. 33. D—n my Jaw-Bones, &c. These, and such like, are the Words, or rather  
S 2 the



the Prayers, of *Gibraltar* Christians! This is the Manner of expressing themselves used in their familiar, common Conversation; Expressions that those guided by the Light of Nature only, would be ashamed and blush to utter. And what less than infinite Mercy could suffer such horrid Abuse of his sacred Law, without revenging speedily himself for the same? And is it not an inexpressible Scandal to our most holy Religion, yea, to our Laws, the Laws of Humanity and good Manners, and to every Thing that is serious, sacred, or praise-worthy, that such Abomination should be suffered among us, in Contempt and Defiance of all Laws both sacred and human? What a wretched Place would Heaven be to such! And intolerable indeed it is, that any such Monsters in Iniquity should be found upon Earth. Hell must certainly be the most suitable Place for them; for no one, but the Devil, can be an equal Match to talk with them in their own Way.

*Gibraltar*, as has been mentioned, is by Nature exceeding strong. On the East Side, the Rock is from End to End inaccessible, except in one Place, called the *Middle-Hill*, where it descends with more Graduation, and was there once attempted by the *Spaniards*; but that is now secured by a high and strong Wall, a Battery of Guns, and a Guard continually there. On the West Side runs up a wide and deep Bay, which

is the Haven for Shipping. On the West Side of that Bay is *New Gibraltar*, in Possession of the *Spaniards*, situated near the Water, opposite to *Old Gibraltar*, and is a much nobler looking Place. At some Miles Distance in the Country, on high Ground, to the North-West, is another pretty large *Spanish* Town, called *St. la Roach*, before-mentioned; which, I am inform'd, is well fortified. A good View of this Place is had from the Top of the Rock, by the Signal-House. *Gibraltar* Bay, or Harbour, is surrounded with high, rocky, mountainous Hills on all Sides. In the Harbour, on the *Spanish* Side, runs two fresh-water Rivers, said to be well furnished with Fish, and some Way navigable for small Boats. *Gibraltar* is, by some, reckoned three Miles long, from *Europea-Point* to the Rock Guard, viz. one Mile the Length of the City, and two from the *South-Port-Gate* to the Extremity of *Europea-Point*; but others reckon it somewhat less, and perhaps a Quarter of a Mile may adjust the Difference. It is every where strongly guarded with high Walls and Batteries, Guns and Guards. It is said to contain twenty-seven Batteries in the whole, which have mounted upon them an hundred and seventy-one Brass Guns, and fifty-one Iron ones, containing two hundred and twenty-two in the whole, besides Mortars, &c. The Batteries are thus reckon'd, 1<sup>st</sup>. *Willis's*. 2<sup>d</sup>. *Queens*. 3<sup>d</sup>. *Princess Ann's*. 4<sup>th</sup>. *Princess Amelia's*.

*Amelia's.* 5th. Princess *Carolina's.* 6th. one above the Castle. 7th. Prince's Line. 8th. King's Line. 9th. the Grand Battery. 10th. the *Old-Mole.* 11th. Duke of *Montague's.* 12th. Prince of *Orange's.* 13th. Saluting Battery. 14th. Town Guard Battery. 15th. on the Line to the *South-Port.* 16. *South-Port* Battery. 17th. Eight Gun Battery. 18th. Fountain Angle Battery. 19th. *New-Mole.* 20th. *New-Mole-Head* Bastery. 21st. *Rosia* Bastery. 22d. Camp Battery. 23d. *Europea-Point* Battery. 24th. *Europea* Advance Battery. 25th. A Battery at the Wind-mill for Practice. 26th. The Princess of *Hess's* Battery. 27th. The Duke of *Argyle's* Battery.

About Eleven o'Clock our Vessel hoisted Sail, when the Wind being fair we began our Voyage for the *West-Indies*, earnestly wishing to *Gibraltar* such a Reformation as may secure the Favour and Protection of the most high God towards it; and to the Inhabitants such converting Grace, as that they may obtain Mercy at the great Day of the Lord Jesus, when we must all appear before the Judgment-Seat of Christ, and every one be rewarded according to the Deeds done in the Body: When he shall be our Judge who hath already declared, that they that have done Good shall go into Life everlasting; but they that have done Evil into everlasting Fire. Awakening Words! O! that they might now be so heard and feared by all, that those who are sleeping in Sin might be

speedily awakened from the Death thereof, to the Life of Righteousness in Jesus Christ!

At Ten o'Clock at Night we were again got out of the Gut, or Sireights Mouth, into the great Ocean, clear of Land, and a fair, fresh Breeze in our Favour: And now *Theophilus*, our faithful Friend and Monitor, enjoin'd us to lift up our Hearts to him who commands the Wind and the Sea, that it might be his good Pleasure to go before, prosper us in our Way, and send us a safe and speedy Arrival at our intended Haven.

Nov. 15, (Journal 46) *Tuesday.* M. H. 7, clear  $\frac{10}{12}$ . W. 3 D. N. H. 12, clear total. W. 4 D. E. H. 5, clear  $\frac{11}{12}$ . W. 6 D. N. H. 10, clear total. W. 6 D. Very pleasant and warm.

Our Course, since Yesterday, from Six o'Clock in the Evening to Twelve o'Clock this Day, according to the Log-Board, is as follows: H. 6, Cape *Spattle* bore E. six Leagues. H. 8, M. 6  $\frac{1}{2}$ , Course W. by S. Wd. E. by N. Fair. H. 10, M. 6. Clear. H. 12, M. 6  $\frac{1}{2}$ . H. 2, M. 6. H. 4, M. 3. H. 6, M. 3  $\frac{1}{2}$ . H. 8, M. 3  $\frac{1}{2}$ . Wind variable. H. 10, M. 3. Wd. E. S. E. H. 12, M. 3. Total one Hundred and five Miles.

Perhaps hardly any Thing more emphatically expresses the uncertain Condition of human Nature in this World, than the watery Element; the Waves of which are continually in a fluctuating State, tossed too and fro,

as the Wind is impress'd upon them with more or less Power. Thus the Condition of Man here is subject to so many Changes and unforeseen Accidents, as the Wind of Fortune or Misfortune blows upon him, that whatever his Situation be To-day, he knows not what it may be To-morrow; and, while the Mind is subject to Ambition, Lust, Envy, and Revenge, he is daily liable to be cast into a Storm, which may threaten his Shipwreck, and prove his Ruin: And hence Prudence requires that these Excesses of the Mind, which are as so many Cankers, or dangerous Rocks, threatening Destruction, should be carefully lopp'd off, and Patience, Constancy, Resolution, and Perseverance planted in their Room. These are as steady Gales of fair Wind, to conduct the Vessel in Safety thro' the watery Waves, viz. the Waves of Temptation, Fears, Anxiety and Cares, and bring her in Safety to her desired Haven.

Nov. 16, (Journal 47) *Wednesday*. M. H. 7, clear  $\frac{1}{2}$ . W. 3 D. N. H. 12, clear  $\frac{1}{2}$ . W. 1 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear  $\frac{1}{2}$ . W. 4 D.

We have this Day been much becalm'd, whereby the Power of pressing forward has been taken from us. Many Requisites are necessary for those at Sea to be able to get forward, but none more so than Wind; without this the Sails, and all other Ma-

terials, will avail but little. Thus also, in our spiritual Voyage, except the Wind of God's holy Spirit blows upon the Soul, we shall fall short of our Haven; and how much soever we may boast of Expectations of Happiness, and pretend we have much Interest in the Lord Jesus, yet without his holy Spirit moving upon the Face of our Souls, as the Wind moves upon the Face of the Waters, we shall be but like a Ship becalmed in the Sea, not able to get forward; and all our Boasting will be like that of the Seamen roaring with their Guns, which makes much Noise, but presses not their Vessel forward. But tho', for Want of Wind, our Process is very little; yet, by a great Swelling of the Sea, our Vessel has much Motion, and a disagreeable Rocking from Side to Side. Thus it is with those whose Hope of Salvation is built upon a dead Faith: A Faith void of Works no more advances a Soul towards the Haven of eternal Rest, than the high, swelling Waves, destitute of Wind, are able to conduct the Vessel to her desired Haven. Our Course from the Log-Board in the last twenty-four Hours, take as follows, viz.

H. 2, M. 4  $\frac{1}{2}$ . Course W. by S. Wd. E. Saw a Sail. H. 4, M. 5. H. 6, M. 6. Weather fair. H. 8, M. 6. Wd. E. by N. H. 10, M. 5. H. 12, M. 5. H. 2. M. 5  $\frac{1}{2}$ . Cloudy. H. 4, M. 4. H. 6, M. 4. H. 8, M. 4. Wd. E. N. E. H. 10, M. 2. H. 12, M. 1. To-  
(a)

tal one Hundred and four. Sum  
total two Hundred and nine.  
Lat. 34 Deg. 18 Min.

Nov. 17, (Journal 48) *Thurs-*  
*day.* M. H. 7, clear  $\frac{1}{2}$ . W. 3  
D. N. H. 12, clear  $\frac{8}{12}$ . W. 4  
D. E. H. 5, cloudy  $\frac{7}{12}$ . W. 2  
D. N. H. 10, clear  $\frac{7}{12}$ . W.  
2 D.

We have this Day again been much becalmed; and tho' what Wind there is, is in our Favour, yet it is so little that we profit but little by it: And hence should we not be favoured with a greater Degree of Wind, tho' what we have be fair, and our Compass and other Directions shew us the Way we should go, yet this would not avail to carry us to our desired Haven, but without an Increase of Wind, we must certainly perish before we ever could obtain it. And is not this the Case with the sluggish Soul? which, tho' furnished with Direction in the Way to Happiness, and the Whispers of God's Spirit somewhat moving it towards it, yet it makes but so languishing an Attempt, and presses forward so slowly, that like the slothful Servant laying up his Talent in a Napkin, it must perish by the Way, except farther Assistance is sought, and that Promise is laid hold of and complied with, *viz. Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.* Fight the good Fight of Faith, lay hold on eternal Life. Our Course since Yesterday take as follows, *viz.*

H. 2, M. 1. Course W. by S. Wind variable and small.  
H. 4, M. 1. H. 6, M. 1  $\frac{1}{2}$ . H. 8, M. 3. H. 10, M. 4  $\frac{1}{2}$ . H. 12, M. 4  $\frac{1}{2}$ . H. 2, M. 2  $\frac{1}{2}$ . H. 4, M. 2  $\frac{1}{2}$ . H. 6, M. 2. H. 8, M. 2. H. 10, M. 3  $\frac{1}{2}$ . H. 12, M. 3  $\frac{1}{2}$ . Miles total sixty-three. Sum total two Hundred and seventy-two. Lat. 33 Deg. 30 Min.

Nov. 18, (Journal 49) *Friday.* M. H. 7, cloudy  $\frac{7}{12}$ . W. 2 D. N. H. 12, clear  $\frac{9}{12}$ . W. 2 D. E. H. 5, clear  $\frac{9}{12}$ . W. 4 D. N. H. 10, clear  $\frac{10}{12}$ . W. 3 D.

We still continue much becalmed. Our present Situation shews us what poor helpless Creatures we are. We are longing to get forward; but, alas! we are not able to stir, neither the Wind nor the Vessel will move at our Command. Where then is the Pride and Haughtiness of Man? here let them learn a Lesson of Humility, from the Knowledge of their own Weakness. To what Purpose is their mighty Boasting, of being great in Power, Riches and Honour, when they cannot command the Assistance of a small Breeze, when becalmed at Sea, to set them forward? Oh, therefore! as a proud Heart and haughty Spirit arise from the Ignorance of the Soul, here learn Knowledge, and thereby learn Humility. Of such it is that God speaks, *Isa. x. 20.* saying, *I will punish the Fruit of the stout Heart, and the Glory of his high Looks:* 'Therefore, saith the Lord, let not the wise Man glory in his Wisdom,



Wisdom, neither let the mighty Man glory in his Might, and let not the rich Man glory in his Riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which execute Loving-kindness, Judgment and Righteousness in the Earth; for in these Things I delight, saith the Lord.' *Jer.*  
ix. 23, 24.

Our Course by the Log-Board, since Yesterday, take as follows, *viz.* H. 2, M. 3  $\frac{1}{2}$ . Course W. by S. Wd. E. by N. H. 4, M. 3  $\frac{1}{2}$ . H. 6, M. 2. H. 8, M. 2. H. 10, M. 2. H. 12, M. 2  $\frac{1}{2}$ . H. 2, M. 2. Weather cloudy. H. 4, M. 2. H. 6, M. 2. H. 8, M. 1  $\frac{1}{2}$ . Course W. S. W. Wd. N. H. 10, M. 1. Course S. W. Wd. W. N. W. H. 12, M. 1  $\frac{1}{2}$ . Course S. S. W. Wd. W. Miles total forty-nine. Sum total three Hundred and twenty-one. Lat. 32 Deg. 50 Min.

Nov. 19, (Journal 50) *Saturday*. M. H. 7, cloudy  $\frac{7}{8}$ . W. 4 and 5 D. N. H. 12, clear  $\frac{1}{2}$ . W. 5 D. E. H. 5, a Shower 5 and 6 D. W. to 8 D. N. H. 10, cloudy  $\frac{1}{2}$ . W. 6 D.

Since Yesterday the Wind has encreas'd, though not in our Favour, and obliges us to steer very wide from our Course, and to ply to Windward as much as possible, that we approach not too near the *Barbarian Shore*. Our Course, since Yesterday Twelve o'Clock, take as follows, *viz.*

H. 2, M. 3. Course S. W. Wd. W. N. W. Weather fair.

H. 4, M. 3. Course S. W. by W. Wd. N. W. by N. H. 8, M. 3. Course N. by S. Wd. N. W. by N. H. 10, M. 2. H. 12, calm. H. 2, ditto. H. 4, M. 1. Course S. W. by S. Wd. W. by N. Cloudy. H. 6, M. 3  $\frac{1}{2}$ . Course S. S. W. Wd. W. H. 8, M. 4. H. 10, M. 3  $\frac{1}{2}$ . Course S. by W. Wd. W. by S. H. 12, M. 4  $\frac{1}{2}$ . Course S. S. E. Wd. S. W. Miles total sixty-one. Sum total three Hundred and eighty. Lat. 31 Deg. 46 Min.

Two Things are highly requisite in our Progress towards our desired Haven, *viz.* That there should be Wind; and, That that Wind should be fair. What an unfair Wind is to the Vessel, a bad Conscience is to the Mind; which, as it is ever driving it from its desired Port, so is it continually representing its State to be truly wretched and miserable. What a melancholy Aspect, what Trouble and Disquietude of Mind, does not the Continuance of a contrary Wind cast upon the Spirits of Mariners? but yet greater and more wretched is the Distress a troubled Conscience affords the Guilty. This, of all other Things, becomes the most insupportable, leading to that which introduces an eternal Night of Woe and Sorrow to it. Hence it is said, (*Prov. xviii. 14.*) That the Spirit of a Man will sustain his Infirmities, but a wounded Spirit who can bear? As therefore a contented Mind is truly said to be a continual Feast; so, in order thereto, a good

good Conscience is absolutely necessary, that the Mind being not condemned hereby, a good Hope may be retained towards God of future Happiness; and he only can be said to be happy, who diligently attends upon this very Thing, of keeping a Conscience always void of Offence towards God and towards Man.

Nov. 20, (Journal 51) Sunday.  
M. H. 7, clear  $\frac{7}{12}$ . W. 6 D. N.  
H. 12, cloudy  $\frac{7}{12}$ . W. 6 D. E.  
H. 5, cloudy  $\frac{7}{12}$ . W. 3 D. After somewhat squally and showry.  
N. H. 10, clear  $\frac{1}{12}$ . W. 3 D.

We have this Evening the Pleasure of steering our Course according to our Desire, by the Change of the Wind in our Favour. Our Distance run, since Yesterday, take as follows, *viz.*

H. 2, M. 4  $\frac{1}{2}$ . Course S. S. E. Wd. S. W. Tack'd our Vessel. H. 4, M. 4  $\frac{1}{2}$ . Course N. W. by N. Double reefed both Top-sails, and again tack'd. H. 6, M. 4  $\frac{1}{2}$ . Course S. S. W. Wd. W. by N. Variable, squally, and Rain. H. 8, M. 3. Course S. S. W. Wd. W. H. 10, M. 4. Course W. by N. Wd. N. N. E. H. 12, M. 4. Course W. N. W. Miles total Eighty-nine. Sum total four Hundred sixty-nine  $\frac{1}{2}$ . Lat. 30 Deg. 58 Min.

This being the Lord's Day, *Theophilus* entertained us with various Subjects, suitable to the Season. It is right to be learning something from all we hear and see, and daily improving thereby; but of all Improve-

ments, those which tend to furnish the Mind with firm and unshaken Expectations of another Life, are of the greatest Importance, and mostly tend to its Benefit. He that can work himself into a Pleasure, in considering this present Being as an uncertain one, and expect to reap an Advantage by its Discontinuance, is in a fair Way of doing all Things with a graceful Unconcern and gentleman-like Ease. To such, the Reflections upon Death is not a gloomy and sad Thought of resigning every Thing that he delights in, but it is a short Night succeeded by an endless Day: And hence, the more virtuous a Man is, the nearer he will naturally be to the Character of genteel and agreeable. As a Man possessed of a plentiful Fortune, shews an Ease in his Countenance, and a Confidence in his Behaviour, which he that is under Wants and Difficulties cannot assume, even so it is with the State of the Mind: He that governs his Thoughts by the just Rules of Reason and Sense, must have something ever amiable in his Words and Actions. The Change of Persons or Things about him do not alter the Steadiness of his Mind in the Pursuit of Virtue; and being supported by what can never fail him, having a continual Eye to the everlasting, omniscient God, whatever happens to him he esteems as the best Thing that could possibly befall him; otherwise, he on whom it depends would not have permitted it

it to have befallen him at all. The wise Man considers what he wants, but the Fool what he abounds in. The first is happy, when he gains his own Approbation; but the other, when he recommends himself to the Applause of those about him. The wise Man looks beyond the World for Happiness, but the Fool seeks it only in the Things that are present: And hence the wise Man is happier under Misfortunes, as looking beyond them, than the Fool in his greatest Prosperity, as expecting far more from it than it can give; and, looking no farther than the Beasts that perish, knows nothing of the Sublimity of that Pleasure the other enjoys in looking beyond the Grave, and laying hold of that Promise, (*Dan. xii. 3.*)

\* That the Time will come ere long, when they that be wise shall shine as the Brightness of the Firmament, and they that turn many to Righteousness as the Stars for ever and ever. When the Righteous shall stand in great Boldness before the Face of such as have afflicted him, and made no Account of his Labours; then shall they be troubled with terrible Fear, and shall be amazed at the Strangeness of his Salvation, so far beyond all that they looked for. Then they repenting and groaning for Anguish of Spirit, shall say within themselves, This was he whom we had sometimes in Derision, and a Proverb of Reproach. We Fools accounted his Life Mad-

ness, and his End to be without Honour: How is he numbered among the Children of God, and his Lot is among the Saints: Therefore have we erred from the Way of Truth and the Light of Righteousness hath not shined unto us, and the Sun of Righteousness rose not upon us. We wearied ourselves in the Ways of Wickedness and Destruction, but as for the Way of the Lord we have not known it. What hath Pride profited us? or what Good hath Riches, with our Vaunting, brought us? All these Things are passed away like a Shadow, and as a Post that hasteth by. *Wisd. v. 1, 2, 3, &c.*

Nov. 21, (*Journal 52*) *Monday.*  
M. H. 7, clear  $\frac{2}{3}$ . W. 3 D. After somewhat squally. N. H. 12, a Shower 6 D. Wind squally to 8 and 9 D. E. H. 5, wet 5 D. N. H. 10, wet 5 D. W. 3 D.

I have been somewhat amused this Day by the flying about of Birds, call'd Shear-Waters, over the Surface of the Sea. Any Thing that looks like Land-Animals, gives some Sort of Satisfaction to behold; for whatever Pleasure a few Days at Sea may afford in short Voyages, from one Place to another within Sight of Land, yet longer Distances, that require a considerable Time tumbling upon the Water, with nothing but the great Ocean appearing, soon fatigues the Mind, and occasions a longing Desire to be at Land: And hence whatever is seen that entertains the Mind with

with the Idea thereof, affords some Pleasure thereto. The Wind being now in our Favour, we are happily pressed forward thro' the Water; and might this Favour be continued to us, we should hope, in about three Weeks hence, to draw near to our desired Haven in *Barbadoes*. Our Course, since Yesterday, is as follows, *viz.*

H. 2, M. 3. Course W. N. W. Wd. N. E. by N. and squally. H. 4, M. 3. H. 6, M. 3. Course W. by N.  $\frac{1}{2}$  N. Wd. N. N. W.  $\frac{1}{2}$  W. Weather fair. H. 8, M. 2  $\frac{1}{2}$ . H. 10, M. 2  $\frac{1}{2}$ . H. 12, M. 2. Course W. Wd. N. N. W. H. 2, M. 1 W. and M. 1 S. Wd. W. S. W. Variable. H. 4, M. 2. Course S. W. H. 6, M. 2  $\frac{1}{2}$ . Course S. S. W. Wd. W. H. 8, M. 2  $\frac{1}{2}$ . H. 10, M. 2  $\frac{1}{2}$ . Course S. W. by S. Wd. N. by W. H. 12, M. 4  $\frac{1}{2}$ . Course S. W. Miles total sixty-four. Sum total five Hundred nine  $\frac{1}{4}$ . Lat. 30 Deg. 20 Min.

Our Hope of the Continuance of a good, fair Wind soon failed us, and was succeeded by irregular, short Squalls, with some heavy Showers of Rain. Thus it is with all sublunary Things, if at any Time we are blessed in the Enjoyment of them; yet as soon as we begin to find Pleasure therein, it is either removed from us, or we from that; and our Misery or Happiness herein is greater or less, in Proportion to the Expectations we had formed of being happy. Happy are those who,

being left by them, are not disappointed thereby; rejoicing in a better Hope, even that of a glorious Immortality laid up for the Children of God, in the everlasting Arms of the Almighty. This is the Happiness which cannot fail those that diligently pursue it; and which, as the World cannot give, so neither can it take away. This is the Happiness which every wise Man will most earnestly desire, and every prudent Man, above all Things, seek to obtain. This is the Happiness which Fools account Madness, and those that follow it to die without Honour; but they are numbered among the Children of God! and their Lot, their distinguishing and eternal Lot, is among the Righteous. However, therefore, an undiscerning World may despise, and a profane Generation vilify the truly Righteous, yet be this the supreme, the Invariable Desire of my Heart; let me live the Life, and die the Death of the Righteous: O! let my latter End and future State be like theirs!

Nov. 22, (Journal 53) *Tuesday*. M. H. 7, clear  $\frac{7}{12}$ . W. 8 D. N. H. 12, cloudy  $\frac{7}{12}$ . Sometimes showry to 5 D. Wd. to 9  $\frac{1}{2}$  D. E. H. 5, cloudy  $\frac{1}{12}$ . W. 5 D. Squally at Times. N. H. 10, clear  $\frac{9}{12}$ . W. 5 D.

About Two o'Clock this Morning came on a very heavy Squall of Wind, even to 10 and 11 D. at N. W. with heavy Rain. All Hands were called up to use all possible Diligence  
T 2 and



and Expedition in hawling down and furling the Sails, to prevent them and the Masts being blown away. In the Morning early Land appeared at a considerable Distance; which, upon better Discovery, was found to be the Islands called *Forteventura*, or *Canary* Islands; towards which, by Eight o'Clock, we were considerably advanced. There was a Variety of them, all appeared at this Distance small, and like Rocks mounting very high above the Sea. The Sight of these gave the Captain considerable Uneasiness, our Course lying many Leagues Westward of them; but, by contrary Winds, have been blown thus near over upon them. About Ten o'Clock we saw a Sail making towards us; and, about Twelve, was within a Mile of us. She was a large Vessel, but we could not tell what to make of her; and the Sea running very high, with much Motion of the Vessel, could take no good Observation of her by the Telescope: However, we opened our Port-holes, and hoisted *English* Colours; soon after which she hoisted her Jack, in Colour red and white, yet we could not tell what to make of her. Some supposed her to be an *Algerine*, others a *Venetian*, others a *Maltese*, and others again took her for a *Spaniard*, which last Opinion prevailed; however, being in Peace with all, we had no great Reason to fear. She seemed to keep on her Course, and we kept on ours, *viz.* as well as the Wind would suffer us, for being at

present almost opposite to us, obliges us to depart greatly from our true Course. This inclement Weather gives the Captain much Uneasiness, who says, he never before met with the like in this Latitude; and has given Orders to take Care of the Water, saying, if this Wind continues, we shall not get to *Barbadoes* these six Months. Our Course, since Yesterday, take as follows:

H. 2, M. 4. Course W. S. W. Wd. N. N. W. Squally and Rain. H. 4, M. 1  $\frac{1}{2}$ . H. 6, calm. H. 8, M. 1  $\frac{1}{2}$ . Course W. by N. Wd. S. W. by S. with Rain. H. 10, M. 1. S. S. W. and M. 1. W. S. W. Wd. W. Variable round the Compass, and cloudy. H. 12, M. 2  $\frac{1}{2}$ . H. 2, M. 4. Course N. W. Wd. W. S. W. Reefed both Top-sails and wore, being squally. H. 4, M. 4. Course S. S. W. Wd. W. Squally. H. 6, M. 4. Saw the Land. H. 8, M. 3. Tacked. The Northernmost Land in Sight bore S. by W. eight or nine Leagues distance; when the little Island *Allegance* bore S. E. seven Leagues. Course N. by W. H. 10, M. 4  $\frac{1}{2}$ . Squally. H. 12, M. 4. Course N. W. and W. N. W. Miles total seventy. Sum total five Hundred seventy-nine  $\frac{1}{2}$ . Lat. 29 Deg.

I can yet see to read by Day-Light, tho' now between Five and Six o'Clock; so much does the Light of the Days differ here, from what at this Time they are in *London*. We have now much Rocking of the Vessel, from a great Swelling of the

the Sea, which makes it very disagreeable and unpleasant. Thus it is with us in our present Situation; a contrary Wind driving us from our Port, and high, swelling Waves violently tossing us from one to the other, sometimes mounting us very high, and suddenly again depressing us very low, can't but remind us of the unstable Situation of worldly Affairs, and in how wretched a Condition those must be whose Hope of Happiness depends upon it. Oh! that we might from hence learn to be wise; wise, by placing our Happiness there where no Changes can approach, no Violence disturb; where Anxiety ceases, and Perplexity vanishes away; where Hope has no longer Place, but Fruition is fully possessed, eternal in the Heavens.

Nov. 23, (Journal 54) Wednesday. M. H. 7, showry. W. 10 and 11 D. N. H. 12, cloudy  $\frac{1}{2}$ . Frequent Showers. W. to 11 D. E. H. 5, clear  $\frac{1}{2}$ . W. to 8 D. N. H. 10, clear  $\frac{1}{2}$ . W. 7 D.

Since One o'Clock this Morning we have had exceeding tempestuous Weather, which has made it a Time of great Tribulation to us. We are vehemently rocked and tossed with a violent Tempest, that is contrary to us; hence we are able to carry but very little Sail, and are driving a-pace towards the Barbarian Shore. The Anxiety of Mind, and Disquietude of Body, arising from this melan-

choly Situation, can be better felt than expressed. Being much distressed while this sore Tempest lay on us, *Theophilus* advised it, as highly expedient, to have immediate Recourse to him for Help, unto whom alone the Wind and the Sea must yield Obedience. This Proposal being readily agreed to by us, the Sacrifice of Prayer was immediately offered up, with much Earnestness and Sincerity; and, in a few Hours after, the Violence of the Winds, and raging Waves of the Sea abated. Let not the Idle, the Profane, here cast out their Sneers, and ridicule so sacred and awful a Thing as Prayer is, in Distress, as tho' it were Matter of Jest and Banter, till they themselves have been in the like Circumstances, and try their Courage in facing the Threatenings of Death: For however the Fool, in the gay Enjoyments of his sensual Pleasures, may say in his Heart, *There is no God*, yet let Danger and Death stare him in the Face, and all his boasted Courage will immediately forsake him; and, like *Belpazzar*, (*Dan. v. 6.*) his Countenance will be changed, his Thoughts will trouble him, the Joints of his Loins will be loosed, and, for very Fear, his Knees will smite one against another: For Wickedness, however bold and presuming when Danger is absent, yet, being present, it will be found of quite another Mind; and, as the wise Man (*Wisd. xvii. 11*) expresses it, 'Being condemn'd by her own Witnesses, is very timorous; and,

and, being pressed with Conscience, always fore-casteth grievous Things.' The ingenious Author of the *Tatler* gives us a pretty Instance of this.

'About thirty Years ago, *says he*, I was on Ship-board with one of these Vermin called Atheists; when there arose a brisk Gale, which could frighten Nobody but himself. Upon the Rowling of the Ship he fell upon his Knees, and confessed to the Chaplain that he had been a vile Atheist, and had deny'd a supreme Being, ever since he came to his Estate. The good Man was astonished, and a Report immediately ran thro' the Ship, that there was an Atheist upon the upper Deck. Several of the common Seamen, who had never heard the Word before, thought it had been some strange Fish; but they were more surprized when they saw it was a Man, and heard out of his own Mouth that he never believed, till that Day, that there was a God. As he lay in the Agonies of Confession, one of the honest Tars whispered to the Boatswain, that it would be a good Deed to heave him overboard. We were now within Sight of Port, when of a sudden the Wind fell, and the Penitent relapsed.' Not to own a God, and acknowledge that his Providence is over all his Works, is the most wretched Situation a Man can be in; since this is excluding from himself all Hope of a Possibility of being relieved, where human Power fails. Whereas a Confidence in

God still supports the Mind under its Calamity, how great, or of what Nature soever it be, as well knowing that all Things are possible to God, and that his Strength is made perfect in our Weakness. To acknowledge his Power and Goodness, is a Gratitude that ought to be paid to Providence, by Men of distinguished Faculties; and to praise and adore the Author of their Being, with a Spirit suitable to those Faculties, and thereby endeavour to rouse others by their Words, Actions and Writings, to a Participation of their Transports of Joy and Thanksgivings, It is unworthy a Christian Philosopher, to let any Thing here below stand in the least Competition with his Duty. In vain is Reason fortified by Faith, if it produces in our Practice no greater Effects than what Reason wrought in mere Man. It becomes a truly noble Mind to say, I condemn all which the Generality of Mankind call great and glorious; I will no longer act or think like a Mortal of no Expectation beyond the Grave, but consider myself as a Being that commenced at my Birth, and is to endure to all Eternity. The Accident of Death will not end, but improve my Being. I will think of myself, and provide for myself, as one expecting an Immortality, where no evil Thing can enter; and I will do nothing now, which I shall have Occasion to repent of in that Place of future Happiness.

Those,

Those, surely, that attend the Sea, ought always to be under the Wings of God's peculiar Protection, and continually devoting themselves to his Service and Glory, as well to procure his continual, watchful Eye over them, as also to be ever in Readiness to go hence, prepared to receive the Sea as their Grave, and that they may mount up to Heaven upon the Wings of the Wind.

It is remarkable, that in this squally Weather the Wind so whirls about, that frequently the Waves may be observed to go directly contrary one to the other, and clash against each other. Our Course, since Yesterday, from the Log-Board, take as follows:

H. 2, M.  $3\frac{1}{2}$ . Course N.W. Wd. W. N. W. Squally. H. 4, M. 3. Ditto H. 6, M.  $2\frac{1}{2}$ . Course N. by W. Wd. W. by N. H. 8, M. 2. Course N. H. 10, M.  $3\frac{1}{2}$ . Rainy. H. 12, M. 3. Tacked. Weather fair. H. 2, M. 4. Course S. W. Wd. W. N. W. Squally. H. 4, M.  $5\frac{1}{2}$ . Course S. by W. Wd. N. W. by W. Hard Squalls. Three Reefs taken in both Top-sails. Handed Main-top-sail. H. 6, M. 5. Wd. N. W. by W. Squally. H. 8, M. 4. Handed Fore-top-sail. H. 10, M. 4. Set Main-top-sail. H. 12, M.  $3\frac{1}{2}$ . Set Fore-top-sail. Miles total eighty-six  $\frac{1}{2}$ . Sum total six Hundred sixty-six.

At Four o'Clock we saw a Sail at some Distance, which was supposed to be a Dutchman. The Violence of the Wind this

Afternoon has happily abated, and we now sail with much more Pleasure and less Motion, for which we have abundant Reason of Thankfulness. This Evening the Island *Forteventura* appeared from the Ship's Mast, at a long Distance a-head of us. About Eight o'Clock we tacked again, and stood from it; not daring, for Want of Day-Light, farther to proceed towards it, but hope To-morrow to get beyond them all.

Nov. 24, (Journal 55) *Thursday*. M. H. 7, clear  $\frac{1}{2}$ . W. to 6 D. N. H. 12, clear  $\frac{1}{2}$ . W. 6 D. E. H. 5, clear  $\frac{1}{2}$ . W. 6 D. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D. Moon-light and pleasant.

About Twelve o'Clock last Night we again tacked, and stood on our Voyage. This Morning one of the *Canary Islands*, called *Forteventura*, appeared to Leeward of us, and the Wind still continuing contrary to us, deprives us of the Hope of weathering it To-day; which affords us Matter of Concern, having already been two Days delayed proceeding on our Voyage, by Means of these Islands being in our Way. This Island, called *Forteventura*, is considerably large; said to be seventy Leagues about, but irregular in its Breadth; and is situated South of the Island of *Wolves*, and to the East of the *Canary*. It contains the Towns of *Forteventura*, *Lanegala*, *Riche-roque*, *Pozonegro*, &c. and is subject to the King of Spain. These Islands, called the *Canary Islands*, were



were formerly called the *Fortunate Islands*, and first found out by *Columbus*, employed for this Purpose by the King of *Spain*, after his offered Service was not accepted by other Courts. They are situated between 27 and 30 Degrees Latitude, in the great *Atlantic Ocean*, to the West of *Africa*, opposite to *Mauritania*, and over-against the Capes of *Bajadore* and *Non*. It is said, that at their first Discovery, a considerable Number of Dogs was found there, which, in *Spanish*, is called *Can*, from whence they took the Name of *Canary Islands*: The chief of which is called *Canary*, which contains the Towns of *Canary*, *Tede*, *Galdar* and *Guja*. The other Islands are *Teneriffe*, *Palma*, *Forteventura*, *Lancerota*, &c. The Governor's Residence is said to be in *Teneriffe*, tho' all the other are under his Command. Their Soil is said to be very fertile; and, in the Island called *Canary*, to have two Crops in the Year. *Teneriffe* is noted for its amazing high Pike; which, to the Eye, appears as a large Mass of many Rocks promiscuously heaped up in Form of a rugged Pyramid, and has been thought, by some curious Naturalists, to have been raised on the sudden, by a mighty Conflagration of much subterraneous sulphurous Matter, whose forceable Eruption the very Rocks themselves could not withstand, but were there piled up in the Manner they now appear. But this is mere Conjecture, and seems almost impossible, in the Nature

of Things, to be effected in this Manner; and must be reckoned among the Number of those stupendious Works of the Almighty, the Great, the Omnipotent *Jehovah*, who is infinite in Power, and whose Works are beyond the Power of the human Mind fully to comprehend. The Commodities of these Islands are said to be Wine, Honey, Wax, Sugar, Dragons-Blood, Canary-Birds, &c. Somewhat after Ten o'Clock we tacked about again towards the Islands. Our Course by the Log-Board, since Yesterday, takes as follows, viz.

H. 2, M. 3  $\frac{1}{2}$ . Course S. W. Wd. W. N. W. Reefed both Top-fails. H. 4, M. 5. Course S. S. W. Wd. W. H. 6, M. 6  $\frac{1}{2}$ . H. 8, M. 5  $\frac{1}{2}$ . Course S. W. by S. Wd. W. by N. Tacked about. H. 10, M. 4. Course N. by W. Wd. W. by N. Weather clear. H. 12, M. 5. Tacked again. H. 2, M. 3  $\frac{1}{2}$ . Course S. W. by S. Wd. W. by N. Squally. H. 4, M. 4. Took in two Reefs in the Main-top-sail. H. 6, M. 4. Course S. S. W. Wd. W. Let out the Reefs in the Main-top-sail. H. 8, M. 4. H. 10, M. 2. S. S. W. and M. 2, N. Wd. N. N. W. Tacked. H. 12, M. 2 N, and M. 2 S. W. by S. Tacked again. Wd. N. W. by W. Miles total one Hundred and six. Sum total seven Hundred seventy-two. Lat. 29 Deg.

Hence we are in the Latitude we were in two Days ago. Land still appears a-head of us; hence

hence then we must still be content to wait a longer Time for obtaining what we hoped this Day to obtain. We have now a large Swell, and much Rowling of the Ship. The constant Exercise of the different Motions of the Vessel, and the Uneasiness of our Situation occasioned thereby, are as so many Monitors reminding us of our Situation in this World, that here we have no continuing City; Prudence therefore requires that we should seek one to come, eternal in the Heavens, whose Builder and Maker is God.

Nov. 25, (Journal 56) *Friday*.  
M. H. 7, cloudy  $\frac{1}{2}$ . W. 3 D.  
N. H. 12, clear  $\frac{1}{2}$ . W. 3 D.  
E. H. 5, clear  $\frac{1}{2}$ . W. 5 D.  
N. H. 10, clear total. Moon-light and pleasant. W. 2  $\frac{1}{2}$  D.

This Morning we steered our Course to pass between the *Grand Canary* and the Island *Teneriffe*. Part of the Land of the *Grand Canary*, next the Sea, is very high, mounting up beyond some of the Clouds, and seems nearly as high as *Ape's-Hill*, upon the *African Shore*, before-mentioned.

About Twelve o'Clock we had very pleasant Sailing, between the two Islands, viz. the *Grand Canary* to the South, and *Teneriffe* to the North; the Distance between which is said to be twelve Leagues, tho' some place them at a farther Distance. The Pike of *Teneriffe*, which is now before us, is one of the most amazing Sights I ever saw.

In the present View, it has somewhat the Appearance of the Cupola of *St. Paul's*, in *London*, but ending at the Top a good deal piked; and is mounted up in the Air to such a surprizing Height, as far to exceed the Height of the Clouds, some of them seeming to be scarcely above half Way its Height. It is said to have Snow always upon it; and now, towards the Top, looks white, as tho' covered with Snow: For tho' it is so warm below, yet, by its mighty Height, it mounts up into a cold Region, where the Heat of the Sun is too small to dissolve the falling Snow. It is indeed a wonderful Curiosity to behold, has an awful Appearance, and can't be too much admired. What an infinite Being must the God of Nature be, who has such Monuments of his mighty Power to present to View in his Works of Creation? It seems to be three Miles in its perpendicular Height, tho' some make it much more. I believe there is hardly any Part of the Sea deeper than the Height thereof; for that some Part of the Sea has no Bottom, as some have been apt to imagine, is an Error which may be demonstrated by the Laws of Gravity. The Reverend and most ingenious *Dr. Hales*, has contrived a Way for measuring the Depth of the Sea in any Place; but the Time necessary for its sinking, and rising again, requires so calm a Sea for the Continuance of the Vessel in one Place, or near it, for observing the Experiment,

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that it is perhaps hardly practicable to be put into Practice. And the same Reason holds equally strong against measuring it by a Line; for, supposing the Sea to be, in some Places, as deep as the perpendicular Height of this amazing Pike, which I suppose to be three Miles, as five Thousand two hundred and eighty Feet, which is equal to one Thousand seven hundred and sixty Yards, or eight Hundred and eighty Fathoms, measures only one Mile; thence to measure the Depth of three Miles would require a Line fifteen Thousand eight Hundred and forty Feet long, which is equal to five Thousand two Hundred and eighty Yards, or two Thousand six Hundred and forty Fathoms, and the Weight necessary for sinking so much Line must be very considerable: The Time required for its Descent and Ascent would also be considerable; and it being impracticable to keep the Vessel in the same Place, by Reason of the Swell in the Sea, even supposing the Absence of the Wind, makes this Experiment impracticable to be try'd, which perhaps might otherwise be, were it attended with less Difficulties.

On the *Grand Canary*, near the Sea, stands a pretty looking Town. In this Island is the Court of the Inquisition. One with us informed me, he was about two Years since put into it, and strictly examined whether or no he was not a Free-Mason, they apprehending something very wicked in the Secrets of

those of that Society. The Power of this Inquisition is said to be very absolute, and to reach over all the *Canary* Islands. This is one of the three Inquisitions of *Spain*: One is said to be in *Old Spain*, and the third in the *West-Indies*.

The Pike is said to be ten Miles broad, and fourteen Days Journey leisurely to ascend, which is done by a winding Path round it, in a spiral Manner. At the Top the Air is very cold and thin. The Island is said to be forty-four Miles long, and twenty-nine broad. Our Course, since Yesterday, by the Log-Board take as follows, viz.

H. 2, M. 4  $\frac{1}{2}$ . Course S. by W. Wd. W. by N. Weather fair. H. 4, M. 5. Course W. S. W. Wd. N. W. H. 6, M. 4  $\frac{1}{2}$ . Course W. by S. Wd. N. W. by N. H. 8, M. 3  $\frac{1}{2}$ . Course W. by N. Wd. N. H. 10, M. 2. H. 12, M. 1  $\frac{1}{2}$ . H. 2, M. 1. H. 4, M. 1. H. 6, M. 1  $\frac{1}{2}$ . Out all Reefs. Broke the Strap of our Main-top-sail Sheet. H. 8, M. 2. Set our Fore-top-gallant-sail-yard. H. 10, M. 2  $\frac{1}{2}$ . Course W. Wd. N. The Body of the *Canary* bears S. four Leagues. H. 12, M. 2. The Pike of *Teneriffe* bears W. N. W. eight Leagues. Miles total sixty-two. Sum total eight Hundred and thirty-four.

We are now distant from *Gibraltar* six Hundred and sixty Miles, and have lost one Hundred and seventy-four Miles by tacking about, by Means of contrary Winds. From *Gibraltar* to *Barbadoes*, by the Island of *Teneriffe*,

*Teneriffe*, is said to be three Thousand two Hundred and forty Miles; but when a fair Wind suffers to go from *Gibraltar* by the *Madeira* Islands, leaving *Teneriffe*, or the *Canary* Islands Southward, the Distance is ninety Miles less. Upon the Banks of the high Cliffs of the *Grand Canary*, are Plenty of tall Pine-Trees; which, by the Perspective-Glass, afford an agreeable Prospect. These Islands seem very agreeably and happily situated; and I can't but think it a Misfortune that they were lost to the *English* Nation, for Want of timely engaging *Columbus* in their Service.

At Five o'Clock we had very pleasant Sailing, with a fair and fresh Gale of Wind, which pressed us forward after the Rate of Five Miles an Hour, in a steady, easy Manner. This happy Change of Weather affords us abundant Reason of Thankfulness to our great and good Benefactor, whose Mercy is over all his Works. We are Witnesses of his Faithfulness to his Promises towards them that seek to him for Help in Time of Need.

About Six o'Clock we had left the *Canary* Islands some Way behind us, and also nearly passed *Teneriffe*; beyond which, about six Leagues Westward, lies *Gomera*; And about nine Leagues Westward, beyond that, lies *Ferri*; to the North of which, about nine Leagues farther in the Sea, lies *Palma*. The Island *Porteventura*, lies about fifteen Leagues Southward of the *Grand*

*Canary*; and *Lancerota* lies about seven Leagues North-East of *Porteventura*, about which there are a Number of little Islands, like large Rocks, appearing out of the Water at a Distance. To see small Tracts of Land rising out of such a mighty Body of Waters, one would be apt to imagine the raging Waves thereof would swallow them up; but that the great Creator, who placed them there, preserves them in the Situation his almighty Hand has placed them: And hence the Inhabitants thereof have Reason to call to Mind the Words of the Psalmist, (Ps. xcvi. 4. xcvi. 1.) The Lord is great, and cannot worthily be praised. The Lord is King, the Multitude of the Isles may be glad thereof, since by his Power alone they are able to resist the mighty Force of the great Waters.

Nov. 26, (Journal 57) *Saturday*. M. H. 7, clear  $\frac{1}{12}$ . W. 5  
D. N. H. 12, cloudy  $\frac{1}{12}$ . W. 5  
D. E. H. 5, clear  $\frac{10}{12}$ . W. 6  
D. N. H. 10, clear  $\frac{11}{12}$ . W. 6  
and 7 D.

We have had a pleasant, fresh, fair Gale all Night, which still continues, whereby we make a happy Progress forward on our Way, running sometimes after the Rate of seven Miles and upwards an Hour. The plowing of the Vessel at such a Rate causes the Water greatly to froth on each Side of her, and the bright Reflection of the Moon upon it makes a very agreeable Appearance. Our

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Course



Course by the Log-Board, since Yesterday, take as follows:

H. 2, M. 4. Course W. S. W. Wd. N. N. E. Weather fair. H. 4, M. 4  $\frac{1}{2}$ . Course S. W. by W. Wd. N. E. H. 6, M. 4. The West Part of *Teneriffe* bears W. by N. seven Leagues. The West Part of the *Grand-Canary* S. E. by E. six Leagues; H. 8, M. 4  $\frac{1}{2}$ . Course S. W. by W. Wd. N. E. by E. H. 10, M. 5. Pike of *Teneriffe* ten Leagues distance. H. 12, M. 5. H. 2, M. 5. H. 4, M. 4  $\frac{1}{2}$ . Wind variable. H. 6, M. 4  $\frac{1}{2}$ . Wd. E. by S. H. 8, M. 4. H. 10, M. 5. Wd. N. E. by E. H. 12, M. 5. Total one Hundred and twelve. Sum total nine Hundred and forty-six. Lat. 27 Deg.

This happy Change of Weather coming after such a boisterous Season, enables us the better to judge of the Benefit of the one, by comparing it with the other; and, indeed, this is the justest Way to estimate the Difference between one Thing and another. Was this properly and prudently attended to, it would greatly contribute to promote the Peace and Happiness of the Mind: For did we oppose the Blessings we enjoy to what our Ingratitude and rebellious Disposition deserves, we should find that there is great Reason for Thankfulness in possessing so much more than we deserve; and did we compare our Enjoyments with those that are far below us, we should find we have much Reason to be content, since tho' we have not

what we desire, yet we have far more than many others, as deserving, if not more so, than ourselves. The Way to Contentment is to compare our Situation with those below us, and not with those that are above us. Again, the Way to Contentment is not to place the Mind too much upon external Things, as tho' in them were hid this divine Virtue; but rather let the Mind retire into itself, and proper Reflection will shew it, that Contentment proceeds not from the Abundance of external Things possessed, but from the Grace of God resting in the Heart of Man. And hence, those who pursue it in Riches, Wealth and Honour, will be sure ever to be disappointed; for those are most content who can most despise these Things, and rejoice without them; for the less we want, the sooner we are made content and happy, while a Desire after many Things increases a Discontent in the Mind, and thereby renders it unhappy: And hence, how greatly is the World mistaken in placing Content in that which promotes Discontent, and in pursuing that which, when obtained, makes them more unhappy than before. Minds of this Stamp despise Poverty as the greatest Evil, and a Coach and Six, with a grand Retinue, as the greatest Good. How very miserable and wretched, in the Mind of such, would a Person appear to be that had neither Silver nor Gold; no, nor fashionable Raiment to put on,

on, but only one seamless Coat to wear, or else clothed in Sheeps Skins or Goats Skins; and so wanting in Possessions of Land or Houses, as not to have a Place where to lay their Head for Rest, but wandering about, resting in Dens and Caves of the Earth? And yet this has been the Case of some of the greatest and best of Men, nor excepting even our Lord himself, who yet enjoyed the greatest Peace and Tranquility of Mind; and, however despised by the World as miserable and wretched, yet were so superior to others, however great and wealthy, that the World was not worthy of them. Hence then, Content is the Gift of God; from his Grace alone proceeds this noble Virtue, and those who enjoy most of God enjoy most of Content, how little soever they have of the World, or how much soever the World judges them wretched and miserable. I have learned, says the great Apostle *Paul*, in whatever State I am, therewith to be content. I know how to be abased, as well as how to abound. I can do all Things, thro' Christ which strengtheneth me. *Phil. iv. 11, 12, 13.*

Nov. 27, (Journal 58) Sunday.  
M. H. 7, cloudy  $\frac{1}{2}$ . W. 6 D.  
N. H. 12, clear  $\frac{1}{2}$ . W. 6 D.  
E. H. 5, clear  $\frac{1}{2}$ . W. 6 D. N.  
H. 10, clear  $\frac{1}{2}$ . W. 5 D.

We have been favoured with fair, pleasant Weather all Night, which Blessing we still enjoy, and for which we ought to re-

joice with Thanksgiving. *Theophilus* is much concerned to observe so little Account made of this great Duty of Thankfulness among us. It is a melancholy Sign of Ingratitude, arising from a great Stupidity and Deadness of Soul, that having Eyes they see not, Ears and hear not, nor understand the Loving-kindness of the Lord towards them. A grateful Mind will be ever thankful for Blessings received. It was the constant Custom of the Psalmist to be exercised herein, (*Pf. xxxiv. 1, 3*) 'I will always, says he, give Thanks unto the Lord; his Praise shall ever be in my Mouth. O praise the Lord with me, and let us magnify his Name together.' Again, *Pf. xxxv. 28.* 'As for my Tongue it shall be talking of thy Righteousness, and of thy Praise, all the Day long.' It is the Part of a Brute to rejoice only in the outward Enjoyment of Things pleasing, without expressing any internal Praise and Thankfulness to the gracious Donor thereof: And it is amazing to think that the Gratitude of Man should go no farther than that of a Beast. He has Eyes to see, and Ears to hear, and a Disposition to lay hold on external Appearances of temporal good Things; and, when obtained, a Desire to improve them to the best Advantage; But to Blessings of a spiritual Nature, and Benefits of an eternal Duration, when offer'd, he has neither Eyes to see, a Mind to conceive, nor a Heart to lay hold of them, nay, he not only willingly

willingly overlooks them, but even industriously passes them by, as a Burden that is hateful and intolerable to him. I have, said *Theophilus*, often had Cause sadly to lament and grieve at this Darkness of Soul, during the Time of my being in this Vessel. Every one seems industrious to improve the Advantages of external Benefits that present themselves, being ever watchful to lay hold of every Opportunity herein. They carefully attend to the Wind, the spreading of the Sails, and, with great Circumspection, observe the steering of the Vessel: So also as to the Refreshments of the Body, they gladly receive their Meat and Drink at the appointed Seasons. Thus external Things are attended to with Care, Diligence and Circumspection. The Body is provided with necessary Food, but as to the Soul, that immortal, that most noble Part, alas! this is neglected and suffered to perish as a Thing of nought! Time suffices for the Performance of every other Act, but that of caring for the Soul: Here the Opportunities of improving are set aside and neglected, as not worthy Regard; and the Duty of offering to God the small Tribute of the Morning and Evening Sacrifice, to thank him for Mercies already received, and to ask him for those Things that are necessary, as well for the Body as the Soul, is esteemed a Task too heavy and burdensome to be comply'd with. The Frequency of Devotion is in-

tolerable to the ungrateful Mind; and to bow the Knee before its Creator twice or thrice a Day, humbly acknowledging itself a Sinner, is an insupportable Task to such, who, tho' by God they live, move, and have their Being, yet desire not to have him in all their Thoughts: And hence, tho' to regale the Body three Times a Day is esteemed but a moderate, necessary Care, yet a few Minutes Morning and Evening bestowed upon the craving Necessities of the Soul, is accounted too much Trouble, and too much Time so to spend. And hence, from this ungrateful Disposition, this soul-killing Neglect, arises every other Corruption of the Mind, separating it at a long Distance from its Creator, and debasing it below the Brutes that perish. Hence arises that great Profanation of the Lord's Day, appointed by the Author of Nature to be the Soul's great Festival, whereby the more intimately to acquaint itself with God, its natural Parent, and live for ever. This holy Season, which ought to be precious to the Mind, becomes also neglected, as an unhallowed Thing, of no Value; presumptuously converting thereby the best of Food into the most baneful Poison, and that which was appointed for the Soul's Happiness, into its everlasting Destruction. Unhappy Perversion of Good into Evil! of Light into Darkness! But why will you deal thus with a Stranger, that appears but once in seven Days? This courteous Visitor,  
that

that comes to bring heavenly Manna to the Soul, and feed it with celestial Pleasures, by conversing with its God, why is it treated with that cold Indifference and Lukewarmness, that Neglect and Disregard, as plainly discovers the Dispositions of the Mind to be such that it is not at all disposed to receive it; thereby declaring that one Day in seven is too much to be given unto the Lord? And hence, tho' the Light of the ever-blessed Gospel, shewing the Way to Salvation, is offered; the Return of the sacred Sabbath, offering celestial Conversation with God, is present; and Opportunities of attending the great Concerns of the Soul frequent; Blessings which can't be sufficiently valued, yet are they all esteemed by the ungrateful Man as Pearls before Swine, trampled under Foot and despised. But, alas! alas! yet a little while, and what will be the Consequence of despising these Blessings! When this Body shall cease any longer to act, returning to Corruption, its original Parent; and all the Care and Solitude employed about it is vanished and gone; when a new World, and a new Scene of Life is presented to the Soul, with which it has no Acquaintance, and no Provision there made for its Support and Defence against the cruel, the accursed Enemy, that great, that ever-thirsty Devourer of Souls, the Devil. Alas! I say, how dreadful is now its Situation! how inexpressibly miserable its Condition! no Way

being now left to escape becoming a Prey to eternal Vengeance! Thus this most precious, this immortal Principle of Life, the Soul, which was made capable of enjoying everlasting Bliss, and which to redeem cost the Blood of the eternal Son of God, is, notwithstanding, given to the Devil for nothing! How great is their Stupidity, how inexpressible their Madness, how egregious their Folly, who thus act. And what will they do, when yet a little while, alas! alas! those very Bodies which so wholly engrossed their Time and Care, and for the Sake of which they suffer'd their Souls to perish everlastingly, will be made to come trembling to those Souls again; awakened at the mighty awakening Sound of the last Trump, they shall then rise from the Death of Sleep, be again united to their old Companion the Soul, which they most cruelly murdered; and, for that very Murder, shall themselves also suffer everlasting Pain, in those eternal Torments which it has most obstinately and willfully brought upon it! Of these Things they will not now be prudently admonished to think as rational Creatures, and behave as Men: But, Oh! that they were wise, that they would become Christians indeed, and so remember their latter End, as to apply their Hearts unto the Wisdom of preparing for it! Then, O then! yet a little while and the stormy Winds, whether of Prosperity or Adversity, would cease; and the high, towering, raging



raging Waves of the World, whether of Glory or Contempt, would vanish as a Dream, and a glorious Scene of everlasting Joy would open to their View; where they would for ever become Citizens and Heirs of those glorious Habitations, which to describe is too great for mortal Tongue to utter, or human Mind to conceive, whose Builder and Maker is God, eternal in the Heavens.

Twelve o'Clock. We still enjoy a happy and fair Gale, whereby we are wafted a-pace upon the Wings of the Wind towards our desired Haven. Our Course, since Yesterday, by the Log-Board take as follows:

H. 2, M. 6. Course S. W. by S. Wd. N. E. by E. Weather fair. H. 4, M. 6. Bent a new Fore-sail. H. 6, M. 7. Cloudy. H. 8, M. 6  $\frac{1}{2}$ . Wd. E. N. E. H. 10, M. 7. H. 12, M. 7. Wd. N. E. by E. H. 2, M. 7. H. 4, M. 7. H. 6, M. 6  $\frac{1}{2}$ . Wind variable. H. 8, M. 6. Wd. E. N. E. H. 10, M. 7. H. 12, M. 6  $\frac{1}{2}$ . Course S. W. by W.  $\frac{1}{2}$  W. Wd. E. Miles total one Hundred and seventy-nine. Sum total one Thousand one Hundred and twenty. Lat. 25 Deg.

Thus, in the last twenty-four Hours, we have sailed one Hundred and seventy-nine Miles; a surprizing Way for so large a Body to make its Way thro' the Water, and is far more than we have gone any Day before, since we left *Gibraltar*. It is now extremely pleasant Sailing, and like flying upon the Wings of

the Wind. Our Vessel has no great, apparent Sense of Motion, and yet she slides thro' the Water with great Rapidity; causing the Sea to foam, sparkle, and sing about her, like the vehement boiling of a Pot. While *Theophilus* beheld this, he could not help crying out, Oh! that we were duly fraught with Minds of Gratitude; that while, with Joy, we behold this Blessing, we might all, at the same Time, feel the more noble Pleasure of a thankful Heart to God: rejoicing, from a Sensationn of his Love upon our Souls, begetting in us a sincere Desire of living more and more to his Honour and Glory.

This Afternoon *Theophilus*, according to his usual Custom, read a Sermon, from *Acts* xxvi. 28. *Almost thou persuadest me to be a Christian*: Wherein fresh Occasion of Concern was offer'd him, by observing the extreme Backwardness expressed by those in the Ship of coming into the Way of hearing; who, instead of improving, grow more careless and negligent herein, which seemed to be very evident in them from the Time of their leaving *Gibraltar*; even as tho' the Words of the Prophet were fulfilled in them, (*Pf.* xviii. 26.) 'With the Froward, thou shalt learn Frowardness:' As tho' by the Conversation of that most scandalous, profane Place, their Minds were more viciated and corrupted than before! Since in our Voyage from *London* to *Gibraltar*, *Theophilus* observed, that the Mariners, for the most Part, seemed

seemed ready and willing to attend upon the daily Morning and Evening Duty of Prayer, Praise and Thanksgiving, and upon the Service of the Sabbath; but since the leaving of that notoriously wicked Place, they seem to have cast off all Regard for religious Duty, absenting themselves by Choice, even from hearing the Name of Jesus sounded in their Ears! and were it not for the Captain's Company, who ever readily attends upon the daily Sacrifice of Morning and Evening Prayer with Cheerfulness, together with the Addition of one or two more, our public Ship Service would sometimes become a private Sacrifice, for Want of a Number to lay hold of Christ's Promise, *viz. That where Two or Three are gathered together in his Name, he is in the midst of them.* Great Pity it is, that the Mind should so soon grow tired of what it should mostly delight to rejoice and be exercised in; especially of public Prayer, which seems to have the Preheminence of private, by Virtue of Christ's Promise aforementioned. It is amazing to see, and Matter of just Concern to consider, the extreme Deadness of Man to God-ward; how exceeding difficult it is to persuade them to beware of running headlong into everlasting Destruction. They seem as fearful of becoming wise unto Salvation, as they should be of falling into Perdition. Men, in other Respects diligent and careful, frequently examining into the State of their Affairs, how they stand,

whether they are improved or diminished, advance or fall back in the World: This they are busily intent upon, while that, which of all other Things is mostly deserving their careful Regard, *viz. the eternal Welfare of their Souls*, is wholly neglected by them; or, if somewhat regarded, yet it is in a far less Degree than their temporal Concerns. In the eager and diligent Pursuit of these, they are not discouraged either by the Dangers of the Sea, Difficulties by Land, or the Frowns of the World upon them; against all which they press forward, and by indefatigable Labour and Diligence, endeavour to surmount them all. But of the Anchor of their Salvation, Jesus Christ the Righteous, are they unmindful. In pursuing the Welfare of their immortal Souls, every trifling Difficulty is sufficient to discourage them, even as tho' they seemed glad of an Excuse, and were as ready to suffer themselves to be defrauded by the Devil of that most valuable Treasure, the Soul, as he is willing to deceive them; not considering their exceeding great Folly herein, in the fatal Consequences thereof, and that ere long, with sad Lamentation, they will wish that they had neglected any Thing, rather than their Interest in the Lord Jesus; and that they had suffered the Shipwreck of all other Blessings, rather than the Loss of their immortal Souls. Alas! for them, said *Theophilus*, my Concern is renewed

renewed Day by Day on their Behalf. Would Prayers, without the Concurrence of theirs avail, mine should be daily offered up to the great *Jehovah*, the most high God, for his converting Grace, that they might thereby be brought to the saving Knowledge of the Lord Jesus, and live for ever: But this, without their own Concurrence, will not avail, and Death eternal must unavoidably be the Portion of such, who think eternal Life unworthy their Regard!

Nov. 28, (Journal 59) *Monday*.  
M. H. 7, clear  $\frac{7}{12}$ . W. to 7 D.  
N. H. 12, clear  $\frac{7}{12}$ . W. 4 D. E.  
H. 5, clear  $\frac{7}{12}$ . W. 4  $\frac{1}{2}$  D. N.  
H. 10, clear  $\frac{10}{12}$ . W. 6  $\frac{1}{2}$  D.

We still enjoy the like happy, fair Gale, as we have for three Days last past, and are proceeding a-pace towards our desired Haven, whither I hope one Fortnight more will nearly conduct us. Our Course, since Yesterday, take as follows:

H. 2, M. 6. Course S. by W. Wd. E. N. E. Weather fair. H. 4, M. 6  $\frac{1}{2}$ . H. 8, M. 7. Wd. N. E. by E. H. 10, M. 7. H. 12, M. 7. Wd. E. by N. H. 2, M. 6. H. 4, M. 5  $\frac{1}{2}$ . Wd. N. E. by E. H. 6, M. 6. H. 8, M. 6. H. 10, M. 5  $\frac{1}{2}$ . Shifted Main-sail and Main-top-sail, putting older in their Room. H. 12, M. 4  $\frac{1}{2}$ . Miles total one Hundred and forty-seven. Sum total one Thousand two Hundred and sixty-seven. Lat. 23 Deg. 13 Min.

We have now passed the Northern Tropic, called the

Tropic of *Cancer*, where the Mariners, by Custom, call for the Payment of Half a Crown from all those that have not before passed the Tropic, which they collect and make merry with. We are at present from *Barbadoes* upwards of two Thousand one Hundred and forty-two Miles. All the Space between this Tropic and the Southern, called the Tropic of *Capricorn*, is called the torrid, or scorching Zone, which the Antients accounted too hot for any Inhabitants to live in; but Experience has long evinced the contrary, and shewn that it not only admits of many Inhabitants, but also affords Plenty of many useful Things for the Use and Benefit of those living in the temperate Zones, which is comprehended between the Tropics afore-mentioned, and the two polar Circles; beyond which, to the Poles, are included the frigid, or freezing Zones. A little Survey of the Globe of the Earth, and the many Curiosities therein contained, can't but furnish the Mind with exalted Ideas of the wonderful Wisdom of the great Creator thereof, and shews a beautiful Emphasis in the Psalmist's Words, *The Heavens declare the Glory of God, and the Firmament sheweth his handy Works*. Ps. xix. 1. And from whence appears the Reasonableness of the Advice of the wise Man, (*Eccles.* xxxiii. 30.) 'When you glorify the Lord, says he, exalt him as much as you can, for even yet will he far exceed: And when you ex-

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alt him, put forth all your Strength, and be not weary, for you can never go far enough.

Nov. 29, (Journal 60) *Tuesday*.  
M. H. 7, clear  $\frac{1}{2}$ . W. 1 D. N.  
H. 12, clear total. W. 3 D. E.  
H. 5, clear total. W. 1 D. N.  
H. 10, clear  $\frac{1}{2}$ . W. 1 D.

We are this Day much becalmed, and are waiting the good Pleasure of him, whose Prerogative alone it is to command the Winds and the Sea, and be obeyed. Had we always a proper, steady Eye to his Providence, we should have no less Occasion to rejoice under those Dispensations which seem contrary or disagreeable to us, than those which appear according to our Wish; since we could not but be assured, that the one was as necessary for us as the other, as coming from a God, no less infinite in Goodness than Power and Knowledge; and therefore having declared, that he doth not afflict nor grieve the Children of Men willingly, (*Lam. iii. 33.*) whatever he does, it is best it should be so, and it would be to our Prejudice were it otherwise; and therefore we have Cause of Thankfulness that it is so, however the Thing itself may, for the present, be Cause of Grief to us.

Somewhat after Eight o'Clock we were somewhat amused by a large Schoon of young Porpoises playing about our Vessel; some of them, at Times, leaping quite out of the Water. They appear to be about three or four Feet long. At first Sight they were

taken for large Dolphins. When they are thus observed playing about a Vessel, it is said to be a Sign of an approaching Gale; which, if it be fair, is what we at present want. The Weather now begins to feel very warm. Our Course, since Yesterday, take as follows:

H. 2, M.  $4\frac{1}{2}$ . Course W. S. W. Wd. E. N. E. Weather fair. H. 4, M.  $4\frac{1}{2}$ . H. 6, M. 4. H. 8, M. 4. H. 10, M.  $4\frac{1}{2}$ . Wd. E. by N. H. 12, M.  $5\frac{1}{2}$ . Wd. S. E. by E. H. 2, M.  $4\frac{1}{2}$ . Wd. E. by S. H. 4, M. 3. H. 6, M.  $1\frac{1}{2}$ . Hazy. H. 8, M.  $2\frac{1}{2}$ . Wd. E. Weather clear. H. 10, M.  $2\frac{1}{2}$ . Wd. E. by S. H. 12, M.  $2\frac{1}{2}$ . Wd. S. E. Miles total eighty-seven. Sum total one Thousand three Hundred and fifty-four.

We have been much becalm'd all this Afternoon; which, as it has put a Stop to our Progress, it excites us to the Exercise of the Virtue of Patience: A Virtue extremely necessary in a Life surrounded with such a Variety of Anxieties, and liable to so many Misfortunes, as calls for a daily Exercise thereof. Our Situation may now be compared to a barren Soul, in a Sort of lifeless, useless State; able indeed to move, but not forward in the Way it should, till the Spirit of God moves upon the Face thereof, and gives it Life and Motion. Oh! said *Theophilus*, that it might be his good Pleasure to come speedily, and shew himself gracious and merciful to us, granting us  
X-2 outward



outward Wind and inward Grace; that our Vessel feeling the one, and our Souls the other, we may happily profit by both, for the Benefit of ourselves and others.

Nov. 30, (Journal 61) *Wednesday*. M. H. 7, clear total. W.  $3\frac{1}{2}$  D. N. H. 12, clear  $1\frac{1}{2}$ . W. 4 D. E. H. 5, clear total. W. 5 D. N. H. 10, clear total. W.  $5\frac{1}{2}$  D.

Our great and gracious Friend, the Friend of Sinners, is now pleased to favour us with a fair Breeze of Wind, whereby we are enabled to proceed on our Voyage; and tho' as yet it is but small, like the still, small Voice speaking to *Elijah*, yet we will wait for its Increase, like the rushing, mighty Wind upon the Apostles. Our Course, since Yesterday, is as follows:

H. 2, M. 3. Course W. S. W. Wd. S. Weather fair. H. 4, M.  $1\frac{1}{2}$ . H. 6, M.  $1\frac{1}{2}$ . Wd. N. H. 8, M.  $1\frac{1}{2}$ . Course W. S. W. H. 10, M. 2. Wd. N. N. E. H. 12, M. 3. H. 2, M. 3. Wd. E. N. E. H. 4, M. 3. H. 6, M. 3. H. 8, M. 4. H. 10, M.  $3\frac{1}{2}$ . H. 12, M.  $4\frac{1}{2}$ . Miles total sixty-seven. Sum total one Thousand four Hundred and seventy-five. Lat. 22 Deg

This Day we have had more Porpoisses playing about our Vessel. How true the vulgar Notion is, of such Appearances being Signs of an approaching hard Gale, I am not yet able to judge, as the Experience I have hitherto had seems rather the contrary,

Ten o'Clock at Night the Wind increased to a fair and happy Gale in our Favour; and hence, what we were wishing for in the Morning, we are blessed with at Night, experiencing thereby that divine Truth, *O tarry thou the Lord's Leisure; be strong and he shall comfort thy Heart, and put thou Trust in the Lord.*

Dec. 1, (Journal 62) *Thursday*. M. H. 7, clear  $1\frac{1}{2}$ . Hazy 4 D. W. 4 D. N. H. 12, clear total. W.  $4\frac{1}{2}$  D. E. H. 5, clear total. W.  $4\frac{1}{2}$  D. Hazy 5 D. N. H. 10, clear total. W. 5 D.

The Wind still continues fair, but too weak to fill our Sails and press us forward, to any considerable Degree, according to our Wish. A weak Wind is that to our Vessel which a weak Faith is to the Soul; it is kept in a Sort of doubting, fluctuating State; falls not back, nor advances much forward. We have here a great Swell of the Sea, which gives our Vessel much Motion; and, running contrary to the Wind, somewhat tends to obstruct our Progress. Our Course, since Yesterday, is as follows:

H. 2, M. 4. Course W. S. W. Wd. E. N. E. Weather fair. H. 4, M.  $4\frac{1}{2}$ . H. 6, M.  $4\frac{1}{2}$ . H. 8, M. 5. H. 10, M. 5. H. 12, M. 5. Wd. E. by S. H. 2, M.  $4\frac{1}{2}$ . H. 4, M.  $4\frac{1}{2}$ . H. 6, M.  $3\frac{1}{2}$ . Hazy. H. 8, M.  $3\frac{1}{2}$ . H. 10, M. 4. H. 12, M. 4. Total one Hundred and four. Sum total one Thousand and four.

land five Hundred and seventy-nine. Lat. 21 Deg.

From *London* to *Barbadoes* is three Thousand six Hundred and sixty Miles, by the Scale, in a strait Line; from *Gibraltar* to *Barbadoes* is three Thousand one Hundred and twenty Miles; from *London* to *Gibraltar* is one Thousand and twenty Miles: And hence, to go from *London* to *Barbadoes*, by the Way of *Gibraltar*, is four Hundred and eighty Miles out of the Way. It is very difficult to say when a Man can promise to himself Rest, or when he may arrive to that State wherein his Mind will be satisfied with his Circumstances. Those at Sea are in continual Anxiety, either fearing bad Weather, wishing for fair Winds, or longing to be at their Journey's End; and when this is obtained, then new Cares and Anxieties arise about their Lading, &c. And those on Shore have also their Anxieties, Fears and Cares, which reach from one Chain to another; whereby the Mind, in this Life, very seldom ever arrives to that Situation as to say, *I am now perfectly content*; or if this Happiness be ever obtained, it is like the Morning Dew that soon vanishes away.

Dec. 2, (Journal 63) Friday.  
M. H. 7, clear total. W.  $5\frac{1}{2}$  D.  
Hazy 3 D. N. H. 12, clear  
total. Hazy 3 D. W. 5 D. E.  
H. 5, clear  $\frac{1}{2}$ . Hazy 3 D. W.  
5 D. N. H. 10, clear  $\frac{1}{2}$ . W.  
5 D.

The Weather is pleasant and the Wind fair. It is now, and

for some Days past has been so warm, that Cloaths seem no otherwise needful here, but for the Sake of Decency. Our Course, since Yesterday, take as follows:

H. 2, M.  $4\frac{1}{2}$ . Course W. S.  
W. Wd. E. N. E. H. 4, M.  
 $4\frac{1}{2}$ . H. 6, M.  $4\frac{1}{2}$ . H. 8, M.  
5. Wd. E. by N. H. 10, M.  
5. H. 12, M.  $4\frac{1}{2}$ . H. 2, M.  
 $4\frac{1}{2}$ . H. 4, M.  $4\frac{1}{2}$ . Weather  
clear. H. 6, M. 5. H. 8, M.  
5. H. 10, M. 5. Wd. E. N.  
E. H. 12, M.  $5\frac{1}{2}$ . Miles total  
one Hundred and fifteen. Sum  
total one Thousand six Hundred  
and ninety-four. Lat. 20 Deg.  
6 Min.

This Afternoon I have been somewhat amused by the View of a Pilot-Fish, which is a small Fish with a striped Back. It seems to pleasure itself, by running just before the Keel of the Head of our Ship; sometimes the Foam of the Water from the Keel covers it, and then it darts forward, and gets a little before. It is said, that these Fish take their Name, as being constant Attendants upon Sharks; and hence it is supposed that a Shark is at no great Distance from us, tho' we have not as yet seen him. The Shark is a very ravenous Fish, and devours almost any Thing it meets with. They seem to fear nothing, and are a great Enemy to Man; whom, if they find in the Water, they endeavour to devour. They have large Mouths, thickly furnished with very sharp, strong Teeth, three Rows on each Jaw, whereby they will snap a Lamb off

off with great Speed. Their Food they swallow whole, and will catch at any Thing swimming or sinking in the Water. Their Mouth is large, but so placed as obliges them to turn on one Side, or nearly upon their Back, when they seize their Prey, if upon the Surface of the Water. Their Skin is so rough and hard, that it is very difficult to penetrate it; and, when dry, will rasp Wood. Towards their Tail they have a Fin which they cannot depress, or alter from an erect Posture. This growing somewhat long, is a happy Means of discovering them; for, upon rising towards the Surface of the Water, this Fin is seen out of the Water before the Fish is discovered, and by this Means Notice is given to prevent the Danger that might otherwise happen. They are a very strong Fish, and sometimes fourteen and fifteen Feet long, but those of seven or eight Feet are much more common to be seen. It will not hurt the Pilot-Fish; which, it is said, will, in Time of Danger, run into its Mouth for Safety. Man was originally constituted Lord of the Universe, and appointed to have Dominion over every living Creature upon the Earth, as well in the Water as out of the Water: But, by the Sin of Disobedience, he lost this Power; and, by becoming an Enemy to his God by Rebellion, they also rebelled and became his Enemies. Alas! in how wretched and deplorable a State has Transgression cast us

into! it is by far the worst Enemy Man can have: Other Enemies may destroy his Life and devour his Flesh, but this destroys both Body and Soul for ever; or rather makes them for ever miserable, without destroying them, by casting them into eternal Torments, where neither the Life nor the Fire is consumed, but both must remain together to all Eternity! Hence its highly necessary to remember that Advice of the wise Man, 'My Son, says he, hast thou sinned? do so no more, but ask Pardon for thy former Sins. Flee from Sin, as from the Face of a Serpent; for if thou comest too near it, it will bite thee: The Teeth thereof are as the Teeth of a Lion, slaying the Souls of Men. All Iniquity is as a sharp, two-edged Sword, the Wounds thereof cannot be healed.' *Eccles. xxi. 1, 2, 3.*

*Dec. 3, (Journal 64) Saturday.*  
 M. H. 7, clear  $\frac{6}{12}$ . Hazy 2 D.  
 W. 5 D. N. H. 12, clear  $\frac{1}{12}$ .  
 W. 6 D. Hazy 3 D. E. H. 5,  
 clear  $\frac{1}{12}$ . W. 7 D. N. H. 10,  
 clear  $\frac{1}{12}$ . W. 7 D.

The Wind is now increased in our Favour, and we are come into what is called the Trade-Winds, beginning to have the Clouds hover over us, which are common to this Wind; which are heavy, thick, whitish coloured Clouds, containing in them much Wind, always blowing nearly the same Way, viz. towards the Equinox, and hence we expect still an Increase of Wind.

This

This Forenoon I have been somewhat amused, by the frequent Flight of Flying-Fish. They are of different Magnitudes, but generally make somewhat the Appearance of a Swallow. They fly out of the Water in Flocks, like Birds, and proceed in various Directions; some directly against the Wind, others before it, &c. They are said to be a good Dish-Fish, and are much preyed upon by Dolphins and Beneters, which sometimes leap a considerable Way out of the Water after them. Their Wings are placed near their Head, on each Side; and, it is said, they can fly as long as they are wet, when out of the Water: But I rather believe the Length of their Flight is in Proportion to their Breath; and, when that fails them, are obliged to fall into the Water again for more. I have observed the Strength of holding their Breath herein much to differ; some will endure it much longer than others, and fly twenty or thirty Yards, but the Flight of some others is but short: And there being no Reason to suppose that the Wings of some should dry so much sooner than the others, more inclines me to believe that the different Lengths of their Flight, is owing to their different Powers of holding their Breath. They seldom fly far above the Surface of the Water, but sometimes the Wind taking them under their Wings will cant them somewhat into the Air, and fling them on board a Vessel. Their Wings are a

thin Film, or clear Skin, that, when extended, are very transparent, strengthened with a Sort of finny Substance, running strait thro' them, like thick Veins; and are greater or less, in Proportion to the Magnitude of the Fish. There is a Gradation in all the Works of God, from the most exalted Seraphin, to the meanest Animal. This of the Flying-Fish is the next Gradation to the winged Choir, whose Habitation is above the Waters. Our Course, since Yesterday, take as follows:

H. 2, M. 5. Course W. S. W. Wd. E. by N. Weather fair. H. 4, M. 5. H. 6, M. 5. Wd. E. N. E. Hazy. H. 8, M. 5  $\frac{1}{2}$ . H. 10, M. 5. Cloudy. H. 12, M. 4  $\frac{1}{2}$ . Wd. E. by N. H. 2, M. 4. H. 4, M. 3  $\frac{1}{2}$ . H. 6, M. 4  $\frac{1}{2}$ . H. 8, M. 5. H. 10, M. 5  $\frac{1}{2}$ . H. 12, M. 5  $\frac{1}{2}$ . Miles total one Hundred and sixteen. Sum total one Thousand eight Hundred and ten.

Ten o'Clock at Night we were favoured with such a happy Increase of Wind, as pressed us forward a great Pace, sometimes going after the Rate of six and seven Miles an Hour. To be hastening to our desired Port is extremely agreeable to the Mind; but much more so, when a Person is secured of Friends there to give him a hearty Welcome; and some refreshing Solace, after the Fatigues of a Voyage: But how much more refreshing must it be to a Mind armed with this Confidence, approaching near its Haven of eternal



eternal Rest? how triumphant must the Joy of that Soul be, which having passed thro' the troublesome Voyage of human Life, struggling its Way against all Opposition, the Frowns of Fortune, the Temptations of the World, the Assaults of Enemies, and, above all, the Opposition, Reproach, and Slander of Friends or near Relations, has now got within View of its Port; where it beholds Jesus (the true Pilot) ready, waiting to conduct it into the blessed Haven of his Father's Glory! The Exit hence of such a Soul is with these triumphant Words, (*Cor. xv. 55, 57.*) *O Death! where is thy Sting? O Grave! where is thy Victory?* 'Thanks be to God who giveth us the Victory, thro' our Lord Jesus Christ. I have fought a good Fight, I have finished my Course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, shall give.' *2 Tim. iv. 7, 8.*

*Dec. 4, (Journal 65) Sunday.*  
 M. H. 7, cloudy  $\frac{9}{12}$ . W.  $5\frac{1}{2}$  D.  
 N. H. 12, cloudy  $\frac{9}{12}$ . W. 5 D.  
 E. H. 5, cloudy total. W.  $4\frac{1}{2}$   
 D. N. H. 10, cloudy total. W.  $4\frac{1}{2}$  D. Very cloudy and hazy all Day.

The greatest Schoon of large Porpusses appeared this Morning I ever saw. They much foamed the Water, and raised it like Fountains; after which I was amused by a Flock of Flying-Fish. They kept Company

together, like a Flock of Birds, flying at a Distance and then dipping in the Water, and soon out again; in which Manner they continued till they were out of Sight. These Things being also observed by *Theophilus*, he could not but express his Admiration of the same: How manifold, said he, how great, and how wonderful and various are the Works of God in the great Waters! Wonderful, beyond Expression! great, beyond Comparison, and past Comprehension! wherein are great and small Beasts innumerable, and Things past finding out. Emphatically expressed by the Psalmist is that Truth, 'That they that go down into the Sea, and occupy their Business in great Waters, see the Works of the Lord, and his Wonders in the Deep.' But what seems to be no less a Wonder, is, that they can see these Things without the least Wonder; yea, without the least Act of Admiration or Adoration of the great Creator thereof. Of Man's ungrateful, thoughtless, stupid Disposition herein, the holy Psalmist seem'd to be somewhat sensible, by that vehement Desire, so earnestly and pathetically expressed, *Oh! that Men would therefore praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of Men!* And amazing indeed it is, to observe their wretched Carelessness and criminal Neglect, in the great Duty of glorifying God in his Works of Creation and Providence, wherein they are apt to be, by far,

far, more wanting and negligent than the Beasts that perish; for the Ox knoweth his Owner, and the Ass his Master's Crib, but these do not know, they do not acknowledge the Wonders of the Lord, nor consider the Operation of his Hands: For tho', at his Word, the stormy Wind ariseth, which listeth up the Waves of the Sea, whereby they are carried up to the Heaven, and down again to the Deep; they reel too and fro, stagger like a drunken Man, and are at their Wits End; yet, no sooner are the Raging of the Waves and stormy Wind ceased, no sooner are they brought in Safety to the Haven where they would be, but all is forgot; the Hand of their Deliverer is not acknowledged, nor the God on whom their Safety depended at all regarded, or the least Tribute of Praise and Thanksgiving offered to him. Alas! how far is this from being consistent with the Duty of those that are stiled Christians? who, by the divine Word, are called upon in every Thing to give Thanks: And, surely, it is but meet and right so to do, because in him we live, move and have our Being. It is, indeed, sad to consider the unhappy Carelessness of Men in this Respect; not of Sailors only, but also of others, who are as brutish and negligent in their Duty as the Brutes themselves; lying down at Night in a careless Negligence upon the Bed of Rest, without first addressing themselves to the great Keeper of their Souls, in Thanks for

Mercies the Day past, and in Supplication for present Protection and Safety the approaching Night; and, after a happy Night's Refreshment, rise from their quiet Repose, and with the like ungrateful Disposition, thankless for the Blessings of the Night past, and regardless of the present Tribute of Duty towards their Creator of Prayer and Praise, begin the Exercise of the Day as tho' no farther Reckoning was to be observed, or either God or Devil to be regarded. Hence arises a wretched Deadness of Soul towards every Duty of Religion; Plenty of Food is taken, without any Act of Grace used before it, or Blessing after it. The public Worship of God hereby becomes neglected, a stupid Carelessness possesses the Mind, and, by a Perversion of Taste, causes it to despise what it should like, and chuse what it should despise. Hence every Thing serious falls into Contempt; and, what of Religion is observed, is done either by Chance or Custom, without a proper Desire of pleasing God, edifying the Soul, or setting an Example to others therein. In this lifeless State towards God, how many, examining into their Hearts, will find themselves accused by Conscience as being one of them! And how few will it wholly free from this Charge! To such, said *Theophilus*, the publick Worship of God is ever delightful, and preferred to private, as giving a greater Testimony hereby of Love and Obedience to him  
Y whom

whom we adore, which renders such Service the more acceptable in his Sight, as owning the God, thus served, in the Face of the World; and, while it evidences a Regard to its Honour, has a Tendency, at the same Time, to create a Veneration and Esteem of God in the Minds of others. And where there is a Love to God, there is also a Desire that others should esteem and love him; *I was glad*, says the Psalmist, *when they said unto me, let us go into the House of the Lord.* A Love to God, while it affords an inexpressible Pleasure to the Mind, begets in it a natural Desire that others also should taste and see how gracious the Lord is: Hence Cornelius, that pious Centurion, with Joy and Diligence, collects his Friends together against the Coming of St. Peter, that they also, with him, might be Partakers of the Benefit of his Instruction. For the Love of Christ, resting in the Soul, will constrain it to the fulfilling of that Commandment, *of loving God above all Things, and its Neighbour as itself*; and the Sincerity of this Love will be evidenced by so loving him, as patiently to suffer Reproach for his Sake; and rather expect, than be disappointed at being ill treated for the Cause of Christ; remembering the Assurance given by the divine Word, *That all that will live godly in Christ Jesus must suffer Persecution.* 2 Tim. iii. 12. And while Christ thus becomes the lovely Object of the Soul, his Word, the sacred Word of

God, will be its daily Delight and Meditation; praying always, with all Prayer and Supplication, for the Assistance of the divine Spirit, rightly to understand and be improved thereby; this being the only Book which the Lord Jesus has mentioned, as worthy our Concern, by those gracious Words, *Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me.* John v. 39. To such the Knowledge of this divine Book is of greater Value than all other Knowledge, as bringing Life and Immortality to Light. Hence the Apostle Paul, writing to Timothy, gives him this Commendation, *That from a Child thou hast known the holy Scriptures; which are able to make thee wise unto Salvation, thro' Faith in Christ.* 2 Tim. iii. 15. This is that divine Word which is given by the Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in the Way of Righteousness; that the Man of God may be perfect, thoroughly furnished unto all good Works. 2 Tim. iii. 16, 17.

We ought to consider who it is that has bought us, and the mighty Price that has been paid for us. While I reflect upon that Passage of the divine Oracles, *God hath chosen the foolish Things of this World to confound the Wise*, viz. such Things as the World, or worldly-wise Men, esteem foolish, the Words of the great Apostle Paul seems to be an apt Illustration thereof; *I determined to know nothing among*

you, says he, *save Jesus Christ, and him crucified*. 1 Cor. ii. 2. How strange a Thought is this! how contrary to worldly Wisdom! What seems more ridiculous to carnal Reason, than to esteem the Knowledge of a crucified Man worthy Regard? much more, to esteem it above all other Knowledge; and for the Sake, or in Comparison to which, to count all other Things as nothing! How extremely absurd and ridiculous does this appear to the carnal Mind, which is almost inclined immediately to censure the Person, as either mad or a Fool, that so expresses himself? What? to entertain the Mind with a crucified Man! one dying upon the Cross! one that was crucified between two Thieves! Surely the Remembrance of such a Man rather reflects Dishonour, than otherwise, upon the Mind; and astonishes it still more, when it is reported that this Jesus was to be the Deliverer of his People, and the Saviour of Mankind; *We trusted that it had been he which should have redeemed Israel*. Luke xxiv. 21. What? the Saviour of Mankind, and yet crucified! the Deliverer of Israel, and yet put to the accursed Death of the Cross! Surely, never was such a Medley of strange Absurdities before! and who, but one mad, would talk of such Things, or desire to be conversant in such Knowledge as this? To delight in the Knowledge of such a Person; yea, and so, to delight therein, as to prefer it to all other Knowledge;

and not only prefer it to all other Knowledge, but to esteem all other Knowledge as nothing in Comparison thereto! How absurd is this! how strange and inconsistent with mere rational Prudence and worldly Wisdom does this appear! nor does it seem less ridiculous to carnal Reason now, than it did of old, *when it was to the Jews a Stumbling-Block and a Rock of Offence, and to the Greeks Foolishness*. Hence then may we not reasonably conclude that, in this Thing at least, the Apostle was greatly mistaken; and object to him *Festus's* Censure, Paul, *thou art beside thyself, much Learning doth make thee mad*: For is not this acting beyond all Prudence, in saying, He desired to know nothing save Jesus Christ, and him crucified? But before we close the Censure upon this great, and this learned Man, let us hear what he has to say in his Defence in this strange, and seemingly very absurd Choice, in the Subject of his Knowledge; in which public Declaration he stands alone, in the sacred Records, the like not being found therein expressed by any other. And it is not this a farther Argument of his Folly and Madness herein? And yet, in his Reply to that Censure, he said, *I am not mad, as most noble Festus, but speak forth the Words of Truth and Sobriety*.

Let us therefore a little examine into the Use and Benefit of this Knowledge, so highly prized by this great Man, and see whether he was indeed mistaken



taken or not; for it seems somewhat incongruous that so wise and learned a Man should be so much mistaken in the Subject of his Knowledge, especially when it was a Matter of such infinite Importance, as to concern the future Well-being of the immortal Soul. As the Understanding is the highest Faculty of a reasonable Creature, because upon it depends the Regularity of the Motions, or Actings of the Will and Affections, so Knowledge is the properest or noblest Act or Habit of that Faculty; and, without which, it is without its proper End and Employment, and the whole Man without a due Guidance and Direction: And herein was the Complaint of God in old Time, *My People, says he, perish for Want of Knowledge; and that the Soul be without Knowledge is not good.* Hof. iv. 6. And hence, as Knowledge is the noblest Principle with which the Mind can be ornamented, so that which is most worthy of its Regard to know, is a Point of the highest Prudence for it to be mostly concerned about, in its Acquisition; and, as the Knowledge of the crucified Jesus was that which the Apostle mostly desired, it next concerns us to enquire who was this Jesus Christ, in order to judge of the Prudence of the Apostle in his Choice herein; especially, and what is very remarkable, as he was once a great Persecutor of those that thought as he now did. In this Matter, the sacred Oracles must be our Director: By

enquiring into which we are informed, that this *Jesus* was the Son of the most high God; who, in the Fulness of Time, was born of a Woman, and thereby became *the Lord our Righteousness*. For thus it is written of him, *Fear not, Mary; the Power of the Highest shall overshadow thee, therefore that holy Child which shall be born of thee shall be called the Son of God.* Luke i. 35. And God himself bare Testimony hereto, saying, *This is my beloved Son, in whom I am well pleased, hear ye him.* Mar. ix. 7. By the same divine Records we are also informed, that by this Jesus *all Things were made that were made*: For thus it is written, *In the Beginning was the Word, and the Word was with God, and the Word was God: All Things were made by him, and without him was not any Thing made that was made.* John i. 1, 3. And hence, since this Jesus was the Son of the most high God, the great Creator of all Things, who in Wisdom made them all, and therefore a Being of infinite Wisdom, Power and Goodness; in this View, it can be no Wonder that this great Apostle should desire above all Things to make Him, *viz.* the Son of God, the Theme of his Enquiry and Knowledge, inasmuch as he, of all others, is a Person of the highest Rank, Honour, and Dignity; and therefore the Knowledge of him is the most extensive and sublime of all Knowledge, inasmuch as he is the Author of all that we can see or know. If we look into the

the Earth, and consider its various Substances, it affords a large Field of Meditation, Wonder and Amazement, from the great Variety of its Parts, the different Matter of its Composition, and its wonderful Formation and Adhesion of its different Particles, of which it is composed, one with another, producing almost an infinite Variety of Bodies of various Forms, Magnitudes and Denominations, viz. of Fossils, Minerals and Vegetables; of Gold, Silver, precious Stones, Copper, Brass and Iron; of Wood, Hay, Stubble, &c. wherein such Variety of Curiosities appear to the Mind, as can't but fill it with Wonder and Admiration, at the Wisdom, Beauty and Contrivance of the infinite Creator thereof: Which will still more increase, by considering also the great Variety of Objects adorning and replenishing the Surface of the Earth, wherein are infinite Numbers of four-footed Beasts, creeping Things, and Birds of the Air, affording an amazing Variety to replenish the Mind with, and abundant Matter of Meditation, Wonder and Amazement. So likewise the Sea no less abounds with Variety of Curiosities and wonderful Things, from the same divine Original, being all the Workmanship of this same Jesus; therein are Things creeping innumerable, both small and great Beasts: There go the Ships, and there is that Leviathan, which he hath made to take his Pastime therein. From these if

we turn our Thoughts, and survey the Firmament; if we look into the Heavens, which also are the Works of his Hands, even there likewise his Wonders appear no less stupendous to the Mind; the Sun, the Moon, and all the Stars, which he has appointed for Seasons, for Days, and for Years. Oh! how wonderful are his Works in the planetary System! Worlds, an infinite Number of Worlds, are continually rolling round in the Immensity of universal Space! All exactly obedient to his Commands, perfectly observing the Rules of Method, Order, and Regularity; swiftly running their Course, with Joy and Harmony. Nor yet less wonderful is that amazing Creature *Man*, whom his great Creator has constituted and appointed Lord of all Things: This is the supreme and most excellent Object of all his Workmanship, and is a Being so curiously and wonderfully made, that the Mind is lost in Admiration in Contemplation of him; and whom, tho' small in Stature, yet is amazing in Invention, Knowledge, and Ingenuity. Behold what mighty Works this little Animal, *Man*, has accomplished, and is able to perform! See the mighty Towers and sumptuous Temples, the huge Walls and Bulwarks upon the Land, which he has performed; behold also the curious Work, and mighty floating Castles upon the great Waters, which dare even to dispute it with the proud Waves of the high-swell-  
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raging Sea, and boisterous Winds! Who could imagine it possible for so little a Creature as Man is, to perform such mighty Works? To overcome huge Whales, and subdue the proud Leviathan in the main Ocean? to bring down also the towering Height of Elephants upon the Land, and lay low his Glory even with the Ground? To invent musical Instruments of various Sorts, a Variety of Paintings, Sculpture, Architecture and Mechanicks? also curious Works in Brass, Iron, Wood and Stone? Surely, in the whole Creation, the Wonders of the great Creator are no where so powerfully seen as in this wonderful, amazing Creature, MAN; who, tho' little in Stature, yet by the Power of Invention, thro' the Wisdom given him by his Creator, climbs up even into the Heavens, extends his Prospect beyond the Sun, and views the magnificent Stars in their Orbs. What a powerful Argument is this of the Wisdom of his CREATOR, who has given this little Animal, Man, Wisdom and Power to do such wonderful Things; and this also is the Work of *Jesus Christ*. Hence then what more noble Subject can the Mind of Man be employed upon, than that infinite Being, whose Works are thus infinitely manifold; and who, in such inexpressible Wisdom, has made them all? Hence therefore, the Apostle, in chusing this Jesus as the Theme of his Enquiry for Improvement of the Mind

in Understanding, fully evidences the Wisdom of his Choice; nor could he farther extend his Desire of Knowledge than that of knowing *Jesus Christ*, as being the Fountain of all Wisdom and Knowledge; the great Creator by whom all these wonderful Things were brought into Being, and by whose Power they subsist: Which therefore may suffice to shew the Apostle's Wisdom, acquit him of Folly or Madnefs, and vindicate his Judgment in his Choice of the Subject of his Enquiry after Knowledge; who hence might truly say, I desire to know nothing among you, save *Jesus Christ*. But then it is added, *And him crucified*. I desire to know *Jesus Christ*, above all all other Knowledge; and him crucified, as a farther Degree of more excellent Knowledge. Here then is the Stone of Stumbling, and Rock of Offence: For tho' to know *Jesus Christ*, the Son of God, is a Knowledge most highly reputable and advantageous, as being Lord over all, God blessed for evermore: Yet to consider him as crucified, makes such a wonderful Change in the Scene of Things, that they seem to appear in quite a different Light; and the Mind is lost in Amazement to consider, that the Creator of all these Things should himself become crucified, which expresses a State of Contempt and Ignominy abhorrent to the Thought. It depreciates the Son of God to the last Degree, that, from being Lord over all, he becomes a poor, miserable

miserable Object, a Man of Sorrows, and acquainted with Grief; a Subject of Scorn and Contempt, of Ridicule and Spitting upon! and at last nailed to the accursed Tree, as a Spectacle of Ignominy to the World, and there expired in the highest Mockery and Contempt, between two Thieves! And hence, to desire to know *Jesus Christ* in this debased Condition, yea, to prefer the Knowledge of him, while under such deplorable Circumstances, in a State of the greatest Weakness and Contempt; to that of knowing him in his exalted and most glorious State, affords just Matter of Wonder and Admiration; and may indeed, at first Thought, greatly call in Question the Apostle's Wisdom and Prudence herein, and give just Occasion for Censure, as a Matter of great Absurdity. What? to prefer the Knowledge of a crucified Jesus to that of knowing him in his highest Exaltation and Glory? How absurd does it appear? What Inducement could there be, to prefer this Knowledge to all other? What Benefit can arise from a crucified Man? or what Excellency is there in knowing that a Man, being nailed to a Cross, there expired? But not to judge rashly, or too hastily on this Matter, let us a little consider the Apostle's Reason for thus determining; and, as he was before justly acquitted of Madness, perhaps here also he may come off with Honour, in what at present seems so absurd and ridiculous: To which Purpose

we must enquire, wherefore was *Jesus Christ* crucified? or what were the Benefits proposed thereby, to move the Apostle to desire this Knowledge above all other? In which Matter, the sacred Oracles must again be referred to; and they inform us, that this wonderful Thing was brought to pass wholly for Man's Sake! Concerning which it is thus written, *God so loved the World, that he gave his only-begotten Son* to suffer Death, *to the End that all that believe in him should not perish, but have everlasting Life.* And *Jesus Christ* himself tells us, That he laid down his Life for his Sheep: No Man had Power to take it from him, but he laid it down of himself. Here then is, the great Mystery of the Benefit of this Knowledge, the Knowledge of *Jesus Christ*, and him crucified; whereby it becomes superior to all other, *to wit*, because it is that wonderful Transaction, by which Reconciliation is purchased between God and Man, and Man's Salvation thereby happily obtained and secured to him; and, without which, the Knowledge of all his other Perfections, all his glorious Works and Wonders in the Creation, would but aggravate Man's Unhappiness, and render him so much the more miserable, by seeing and knowing what was so excellent, glorious, and praiseworthy, without being ever able to obtain it, or rejoice in the Benefit thereof.

Let us therefore somewhat consider this wonderful Transaction



action, that we may be the better able to form a Judgment concerning it. The lively Oracles inform us that, by Transgression of the divine Law, Man originally pure, made in the Image of God, fell, unhappily by Disobedience, and thereby became obnoxious to eternal Misery; from which no Means less than that of the Blood of Jesus, could deliver him. This, this alone it was that moved the good, the compassionate Jesus, the Son of God, to this amazing Condescension of leaving his exalted Glory, laying aside his Robe of Majesty, and becoming Man for his Sake; suffering Death, even the most ignominious and painful Death of the Cross, in his stead, to save him from perishing everlastingly! Upon the Knowledge of which, with a due Conformity thereto, now depends Man's eternal Happiness: And, surely, that Knowledge which discovers to us our Danger of perishing everlastingly, and points out to us the Means of escaping it, must certainly be, of all others, the most interesting and material for us to know; for it must needs be, that according to the various Degrees of the Value of Things to be known, what is of most Consequence, is most worthy our Regard. But to know that Jesus is crucified, is to know that a Ransom is given for Man, that our eternal Misery is thereby prevented, and our Salvation happily secured to us; and that God, who before was an angry, revenging Judge, is now become

a reconciled and kind Friend, and we are made nigh unto him by the Blood of Jesus; who is our Peace, and hath made us one with God, having broken down the middle Wall of Partition, viz. Transgression, that was between God and us, that he might reconcile us unto God, by his own Body suffering on the Cross; having thereby slain the Enmity, Sin, that was against us. Hence therefore, says the divine Oracle, *Ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God.* Eph. ii. 13, 14, &c. Hence therefore, however excellent other Knowledge may be, yet that which shews the Sinner the Way to Salvation, and secures him an Inheritance with God in everlasting Glory, is by far the most excellent for him to know: Hence therefore, the great Apostle's Choice, in determining to know this beyond all other Knowledge, is a mighty Argument of his great Wisdom herein; since this, and this only, is a Knowledge that leads the Way to eternal Happiness, and is of everlasting happy Effect, remaining when the Knowledge of all sublunary Things becomes useless, and is vanished away; and that he once despised this Knowledge, he confesses, was because he was then in an ignorant, infidel State, viz. he was in the same deplorable State and Condition of all those to whom, at this Day, the Cross of Christ is a Stumbling-Block, and the great Redemption wrought out by him thereby, Foolishness; or

of those who owning Christ in their Words, yet in their Works deny him; and instead of crucifying their Sins for his Sake, or their own Happiness, crucify him again by their Sins. But the Apostle says, He found Mercy, because what he did, he did ignorantly in Unbelief, and verily thought, at that Time, that he ought to do what he did; but, being better inform'd, renounced his Error, and then determined to know nothing but Jesus Christ, and him crucified; *For whom, says he, I have suffered the Loss of all Things, and do count them but Dung, that I may win Christ.* Whole Wisdom in his Choice herein is farther evident, by considering, that the Benefits of this Knowledge are exceeding great and manifold; since hereby whatsoever the Earth produces, whatsoever the Waters bring forth, and whatsoever the Heavens afford for the Use of Man, are all the Purchase of this *gracious, crucified Jesus*, all merited for Man's Use by his alone bitter sufferings upon the Cross; and which being before all forfeited and lost by Man's Transgression, could only again be purchased and obtained for Man's Use by the Death of this loving *Jesus*; who, while He hereby secured immortal Happiness for Man, obtained also at the same Time for him, all the necessary Conveniencies of the present Life. How very interesting then, yea, how glorious is the Knowledge of these Things to Men! and, in Comparison to which, the

Knowledge of all other Things is but as nothing! For what does it avail me to know the various Beauties of the Creation, the Wonders of the great Deep, and the Variety of beautiful Objects upon the Land; also the Motion of the heavenly Bodies, their Number, Variety, and Magnitude? yea, what does it avail me to know that all these Things were made by this *Jesus*, the eternal Son of God, unless, at the same Time, I know that the great Creator thereof is my Friend, and that he has purchased the Use of all these Things for me? But this the Knowledge of the crucified Jesus fully informs me, that now all these Things are mine, whether in Heaven or in Earth. The Fish of the Sea, the Beasts of the Earth, and the Fowls of the Air; yea, the whole Universe, together with its various Productions; as also the Light of the Sun, the Moon and Stars, with all the heavenly Bodies, are all mine; all purchased for the Use of Man by this magnificent, crucified Jesus! whose Merits have perfectly secured the free Use of them to me in such Manner, as that I can now behold them with Joy and Comfort, as all my own; for, being in Union with God by Jesus Christ, all that is his he in such Manner confers upon me, that I enjoy the Benefit and Comfort thereof, as tho' it was solely mine, and at my own Disposal: And hence, he whose Mind is strongly occupied by the Mind of God, is in a far more glorious

ous State than if *Adam* had never fallen; since by taking the God-head into Man, and uniting the human Nature with the divine in the crucified *Jesus*, such Honour is conferred upon human Nature thereby, as renders it far more glorious than otherwise it could possibly ever have been; and as now it is but a little lower than the Angels, hereafter it will be far more glorious; inasmuch as the Son of God has ennobled it, by making it Part of himself, and whereby he calls us *Brethren*; his God, our God; and his Father, our Father: But God is no where called the Angels Father, nor does *Jesus Christ* any where call them *Brethren*. But with Regard to Man, it is thus declared by the holy ORACLES, *Beloved, now are we the Sons of God; and it doth not yet appear what we shall be, but when He, viz. Jesus Christ, shall appear in Glory, we shall be like unto him, and shall see him as he is; when we all, with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory.* And such is the inexpressible Benefit purchased by the crucified *Jesus* for Man, that the sincere Christian not only becomes far more glorious than he could ever have been, had there been no Transgression; but he is also now placed in a Situation, whereby he is capable of bringing far more Honour to God than the Angels themselves. The divine Oracles has expressly declared, *That they that be wise shall shine as the*

*Firmament; and they that turn many to Righteousness, as the Stars for ever and ever:* Hence it is in a Man's Power to add far more to the Glory of God, than the Situation of Angels can possibly allow them to do. They cannot add to the Kingdom of Heaven; whereas it is in Man's Power, as well by Off-spring, as by the Means of Grace, judiciously applied, attended by divine Blessing, greatly to contribute thereto: Witness three Thousand converted at one Sermon by the Apostle *Peter*. *Acts* ii. 41. By every good Child that he becomes the Parent of, and every Sinner that he is instrumental in converting from the Error of his Ways, he is adding to the happy Number of the Kingdom of Heaven: O therefore! how exceeding honourable is a faithful, sincere Christian! There is not the like glorious Object to be seen in the Creation. How extremely different are his Views from those of the Worldling? The Views of the one, like those of the Brute, are confined to the transitory, perishable Things of this World, and looks not beyond the Grave for Happiness. The Pleasures of this World are his Heaven, Gold and Silver are his Delight, Honour and Homage his Satisfaction, and the gratifying his carnal Appetites the utmost of his Happiness. But the other considers himself only as a Stranger and Pilgrim here, and raises his Thoughts for Happiness infinitely higher: He looks beyond Thousands of Gold and Silver

ver for his Treasure; beyond also the Addition of high Titles and Honours, added to Riches; yea, beyond Crowns and Kingdoms, added to Riches, Titles and Honour. And yet higher still; he is not content with being advanced far above all sub-lunary Principalities and Powers; no, nor even the Dignity of Angels or Archangels, of Cherubins or Seraphins; but his Mind still soars beyond, and lays hold on God himself; yea, nothing less than the most high God will suffice him: *The Lord is my Portion, saith my Soul.* Here he stops because he can go no farther, and because he is fully satisfied, but nothing short of God will satisfy him. The Language of such is,

*The greater Sort crave worldly Goods,  
And Riches do embrace;  
But, Lord, grant me thy Countenance,  
Thy Favour and thy Grace:  
For thou thereby shalt make my Heart  
More joyful and more glad,  
Than they that of their Corn and Wine  
Full great Increase have had,*

*As the Hart panteth after the Water-Brooks, so longeth my Soul after thee, O God. My Soul is a thirst for God, yea, even for the living God; O! when shall I come to appear before the Presence of God! This is the aspiring of the believing Heart; nothing less than the Righteousness of Jesus Christ satisfies it, for dar-*

able Cloathing and Honour; and nothing less than God, who is over all, blessed for evermore, fully contents it. *In the Completion of this glorious Promise it rests fully satisfied; Ye shall be my Sons and Daughters, saith the Lord of Hosts.* But the Wicked, alas! how mean, how contemptable are their Views? The superlative Riches, and most lasting Honour, are despised, yea, abhorred of them, for God is not in all their Thoughts. Their mean Desires rise not beyond those of the groveling Brutes. The Finery they bedeck themselves with is borrowed or plundered either from the Bowels of the Earth, the Worm, or the Brute: The Food they eat, is but Grass transmuted into different Substances: The Honours and Titles they glory in, are but the Breath of Man, which soon vanishes as the Air, and is known no more: The Life they enjoy, is the Gift of him they abuse, and who will shortly require it of them again. Thus all their boasted-of Happiness, their Honour and Glory, is borrowed from others; give unto every one their own, and he becomes a stripped, poor, naked, contemptable Creature, despised and shunned by others, and ashamed of himself; in which Light the sacred Oracle speaks of him in this contemptable Manner, *Cease ye from Man, whose Breath is in his Nostrils, for wherein is he to be accounted of? Man is like a wild Ass's Colt. The Lord knoweth the Thoughts of his Heart, that they are but vain: So wretched*



ed and deplorably miserable is the Reprobate, who has not the Lord for his God. All his Gaiety is exceeded by the Flower of the Field; all his Riches by the Bowels of the Earth; all his Strength by the Winds that blow; and all his Power by the Waters that flow; all his Happiness by the Savages of the Field; and the Length of his Days by the Trees of the Forest. How extremely vain then is the Boasting of such? And such is the Condition of all those that cannot glory in the Lord, and are Strangers to the Knowledge of *Jesus Christ, and him crucified*. But what is infinitely more deplorable on their Part is, that by denying the Lord that bought them, He will also deny them; and, by crucifying him afresh by their Sins, the Merits of his Sufferings will be taken from them; and then, instead of being benefited by his Death, they will become far more miserable than if he had never died, far more wretched than if they had never heard of his Name; inasmuch as a wicked Christian is the greatest of all Sinners, and will hereafter be punished far worse than Turk or Infidel, *For it is better not to have known the Way of Truth, than after such Knowledge to apostatize from it*. Hence then such a one not only cancels the high Dignity of Brotherhood with Jesus Christ, loses the Happiness of eternal Life, and forfeits the glorious Privilege of becoming a Son of God, and an Heir of his eternal Kingdom of Glory; but, instead

thereof, he becomes a Slave to the most cruel of Tyrants, whose Pleasure it will be even to increase his Misery: And thus from being the Devil's Master, and superior in Dignity to Angels; from becoming the Sons of God, and Heirs of eternal Life, which his Duty to his Creator, had it been duly perform'd, would have established him in; they now become, by Rebellion, the Drudge of Devils, and Heirs of Hell! O therefore! that all, whom this concerns, would now wisely consider it, before the Door of Grace be for ever shut against them, and their Condemnation sealed in Heaven, before they go hence and be no more seen. O! how glorious is it then to know *Jesus Christ, and him crucified*, since it is a Knowledge fraught with such an amazing Treasure of Benefits to Mankind? No Wonder therefore that this great Apostle should say, *I desire to know nothing among you save Jesus Christ, and him crucified*: And those that think him a Fool, for making this the Theme of his Knowledge, will themselves hereafter suffer the Shame of that Reproach to all Eternity. Hence appears the Benefit of that Advice of the sacred Oracle, *If any one will be wise, let him become a Fool, that he may be wise*.

But how great soever the present Benefits purchased for us by the crucified Jesus are; how cheering soever the Light of the Sun, the Light of the Moon and Stars are; how comfortable and bene-

beneficent soever the various Productions of the Sea, Land, and Firmament may be to him; yet this is but a Foretaste, a mere Shadow of far greater Joys the Knowledge of this crucified Jesus hands forth to the Believer, and is as nothing in Comparison to what he has purchased for him by his Death, since hereby he has reconciled God to Man, the Creature to the Creator; who, from an offended, revenging Majesty, to punish Man's Disobedience, by ever banishing him from his Presence, and pouring forth upon him the Vials of his eternal Wrath, is now become his reconciled, most beneficent Friend, his tender Guardian, loving Parent, and his everlasting Saviour, who has prepared for him a Crown and Kingdom of immortal Glory with himself, eternal in the Heavens, where is Fulness of Joy and Pleasures for evermore; where there is no Need of the Light of the Sun, or of the Moon, or of any other of the heavenly Luminaries; but this crucified Jesus, this *Lamb of God*, is the *Light*, the *Glory*, and the *Joy* thereof, for ever and ever. How wonderful therefore, how glorious is this Knowledge! *the Knowledge of Jesus Christ, and him crucified?* What is the Knowledge of all the World; yea, of all the Things that are in Heaven and Earth, in Comparison to this! How mighty, how inexpressibly great are the Benefits resulting to Mankind from thence! The sacred Oracle assures us, *That Eye*

*bath not seen, nor Ear heard, neither can it enter into the Heart of Man to conceive them, they are so great.* A Knowledge this so wonderfully astonishing, that the Angels themselves stand amazed thereat; and delight, with ardent Desire and Admiration, to know more and more of the Mystery of Man's wonderful Redemption obtained thereby. Hence therefore, tho' to know Jesus Christ, the eternal Son of God, is by far the most sublime of all other Knowledge; yet, to know this Jesus crucified is not only the most sublime, but also the most beneficial of all other Knowledge, since hereby we know that the eternal God is become our reconciled Creator and loving Father; the Son of God, our elder Brother; the Holy Spirit, our Assistant; a Kingdom of endless Glory and Joy, our Inheritance; and the Society of the heavenly Choir, our everlasting Companions: O therefore! what Tongue can express, or what Heart conceive the mighty Value of this Knowledge, *The Knowledge of Jesus Christ, and him crucified!* What a glorious Theme is this to entertain the Mind with! how little and contemptible does the World appear, and all Things therein, in Comparison to the Glories and Wonders of God's Love to Man, hereby presented to the Thought? Was it not this that ravished this great Apostle into the third Heavens, where he heard Words, and saw Glories, too great and wonderful for human Tongue to utter?

utter? Was it not this that inclined him so earnestly to desire to be dissolved, go hence, and be with Christ? What a prodigious Field of Wonder and Amazement does it open to his View! while it carries his Mind over the vast Expanse of created Things, and shews in it the Power, the Wisdom, and amazing Majesty of the great Creator thereof! whose Power nothing can withstand, and whose Majesty nothing can equal. What are all the Joys and Glories of this World, when compared with one Glimpse of the Glories of such excellent Majesty? But still more amazing and wonderful is the Scene that, at the same Time, represents this illustrious, this great Creator, this Almighty Being, bowing the Heavens and coming down, laying aside his Robes of Majesty and Glory, and resigning himself to all the Mockery of Spite and Malice, and to the ignominious, cruel Death of the Cross, for Man! This is the Wonder of Wonders! a Condescension transcending Thought! the Effect of that amazing Love towards Man, which passeth all Understanding! Here the Mind is lost in Admiration! the Thoughts are too feeble sufficiently to dilate themselves, and the Heart far unequal to the astonishing Field of Contemplation, that this amazing Transaction, this Wonder of Wonders, presents before it! 'O Man! greatly loved by thy Creator! the Darling of Providence! thou art highly distin-

guished by his Goodness, distinguish thyself also by thy *Gratitude*. Be it thy undivided Aim to glorify him, who has suffered so much Sorrow, and been at so much Expence to gratify thee! whilst all the inferior Parts of the Creation, in silent *Eloquence*, declare the Glory of God, do thou lend them thy Help. Be thou the High-Priest of the mute Creation; lend them thy Tongue, and let their Praises become vocal in thy Songs. Adore the supreme Benefactor, for the Blessing he showers down upon every Order of Beings, purchased by the crucified Jesus: Adore him for numberless Mercies, which are appropriated to thyself: But, above all, adore him for that noble Gift of a rational and immortal Soul; and herein particularly for the great Salvation wrought out for it by the *crucified Jesus*. This amazing Act of Love constitutes us Masters of the Globe, and gives us the real Enjoyment of its Riches in their utmost Perfection. This discovers ten Thousand Beauties, which otherwise had been lost; and renders them both a Source of Delight, and a Nursery of Devotion. By Virtue of this exalted Principle, the *Soul*, we are qualified to admire our Maker's *Works*, and capable of bearing his illustrious Image; and that, not only when these sublunary Ornaments have resigned their Beauty, but also when the great Origin of Day is extinguished in the Skies, and all the flaming Orbs on high  
are

are vanished in obscure Dark-  
ness; even then shall we sur-  
vive, survive the Ruins of the  
present World, to resemble and  
to enjoy God; yea, to be filled  
with all the Fulness of God, in  
a future glorious and eternal  
World! What a Happiness,  
what an inestimable Happiness  
is this! yet this is thy Privilege,  
O Believer; this is thy Privi-  
lege, purchased for thee by the  
ever-blessed, crucified Jesus:  
O therefore! barrier not away,  
for Trifles of an Hour, this thy  
glorious Prerogative! O the  
Goodness! the exuberent Good-  
ness of God! The more it is  
considered, the more it fills the  
Mind with Wonder and Ad-  
miration; whose mighty Love  
towards Mankind can in nothing  
be so much admired, as in that  
of Christ's dying for his Sake.  
What exceeding Honour does  
this confer upon Man! how no-  
ble a Creature does it render  
him to the Thought! Surely, a  
good Man cannot be too highly  
valued, since Jesus Christ has  
been pleased so highly to honour  
him, as to lay down his Life for  
his Sake. And hence, he that  
would depreciate Man, and ac-  
cuse him of Arrogancy and Pride,  
in setting a high Value upon him-  
self, must, at the same Time, de-  
preciate the Son of God, who has  
set on him still a far higher Value,  
and rated him to that wonderful  
Degree, as to give his Life for  
his Sake: And hence, would it  
not be greatly to impeach the  
Love and Wisdom of Jesus  
Christ of Folly, and express a  
high Ingratitude towards his

amazing Goodness, in his Rea-  
diness to make his Soul an Of-  
fering for Man's Sake, if Man  
was not a very noble Creature;  
superior, even in a fallen State,  
in the Sight of God, to the  
fallen Angels, for whom no Re-  
demption was offered, though  
Christ's Death was sufficient for  
both? And what greater Evi-  
dence than this can there be  
of the Dignity of human Nature,  
and that he is indeed highly  
valued by his Creator: Hence  
therefore, without Disparage-  
ment to any of the heavenly  
Host, it may be affirmed of a  
good Man, that tho' his Dwel-  
ling be in an earthly Taberna-  
cle, yet is he but a little lower  
than the Angels: Hence, says  
the divine Oracle, *Let the lying  
Lips be put to Silence, which cru-  
elly, disdainfully, and despitefully  
speak against the Righteous.* Pi.  
xxx. 20. Such a one cannot  
too highly value himself, while  
he considers the crucified Jesus  
as the Author of all his Happi-  
ness, receives him as his Lord  
and Saviour, and esteems it his  
greatest Honour to be obedient  
to him, and glorify him in all  
his Thoughts, Words and Ac-  
tions. The Wicked, the Diso-  
bedient, the Ungrateful, of these  
it may indeed truly be said, that  
all their Boasting is impious,  
and a high Opinion of them-  
selves is Pride and Arrogance  
to the last Degree; since by  
their Presumption in Impiety,  
they crucify to themselves the  
Son of God afresh, despise the  
Blessings he has purchased for  
them, trample upon that sacred  
Blood.



Blood shed for their Salvation, frustrate his Benefits thereby procured for them, and by rendering the Blood of Jesus of none Effect to them, become afresh the Objects of God's eternal Displeasure. Alas! Man, in this View, from being the best, the most glorious and happy Part of the Creation, becomes of all others the most wretched and deplorable: He is worse than a Fool, that gives away his Estate for a Toy of no Value; for he gives away his Soul, which is of more Value than ten Thousand Worlds, gives it away to the Devil for nothing! To such it is the holy Oracles earnestly address themselves in very moving, pathetic Exhortations; *Turn ye, turn ye from your evil Ways, for why will ye die? As I live, saith the Lord God, I have no Pleasure in the Death of a Sinner. O! that there was such an Heart in them, that they would understand the Things which belong to their Peace. O! that they were wise, that they understood this, that they would consider their latter End.* Submit yourselves therefore to God; resist the Devil, and he will flee from you; draw nigh to God, and he will draw nigh to you. Cleanse your Hands, ye Sinners; and purify your Hearts, ye Double-minded: Be afflicted, and mourn, and weep; let your Laughter be turned to Mourning, and your Joy to Heaviness: Humble yourselves in the Sight of God, and he shall lift you up." *Ezek. xxxiii. 11. Dan. xxxii. 29. St. James iv. 7, 8, &c.* If any

may be called mad, these are they who give away their Souls for nothing! Surely it is for Want of the due Exercise of their Senses, that they thus commit Sin; which is implied in that pathetic Expression, *O! that they were wise, that they understood this!* These are Wicked, because they suffer not Reason to direct them; imply'd in that earnest Aspiration, *O! that they would consider their latter End!* Every wilful Sin that a Man commits, is a Degree of Madness; for who, but a Madman, would trample upon the Blood of his Saviour? who, but an Idiot, would not dread everlasting Punishment? who, but one deprived of his Senses, would despise eternal Happiness? And, it may be remarked, that the more mad they suffer themselves to be, the more the Devil takes the Advantage of them; since some, who are little wont to use his Language at other Times, now pour it out with Violence, by many horrid Oaths and Cursings. But with the obedient, the faithful Lover of Jesus Christ, it is not so: No, these are they whom God delighteth to honour; and whomsoever it pleaseth God to honour, let not Man presume to disparage: These are they unto whom all the Promises of God are *ye* and *Amen*. And hence, tho' a wicked Man is, of all the Creation, the most wretched and miserable, (alas! for them that ever they were born! it grieves me to think that there should be such an unhappy, self-destroying Creature

ture upon Earth!) yet a good Man is, of all the Creation, the most happy and honourable, and all the Riches of God are shed abroad for his Sake; to him the Goodness, the exuberant Goodness of God cannot be expressed; it passeth all Understanding. The Earth he has assigned him for a Dwelling; the Skies are stretched over him, like a magnificent Canopy, dyed in the purest Azure, and oft-times beautified with the Pictures of floating Silver; and, at other Times, with Colourings of reflected Crimson: The Grass is spread under him as a spacious Carpet, wove with silken Threads of green, and damasked with Flowers of every Hue: The Sun, like a golden Lamp, is hung out in the ætherial Vault, and pours its Effulgence all the Day to lighten our Paths: And when Night approaches, the Moon takes up the friendly Office, and the Stars are kindled, in twinkling Myriads, to cheer the Darkness with their milder Lustre.

*What tho', in solemn Silence, all  
Move round the dark, terrestrial  
Ball?*

*What tho' no real Voice nor Sound  
Amidst their radiant Orbs be found?  
In Reason's Eye they all rejoice,  
And utter forth a glorious Voice;  
For ever singing, as they shine,  
The Hand that made us is divine.*

Surely Nature is a Book, and every Page rich with sacred Hints. To an attentive Mind, even the Prospect of a Garden

turns Instructor; and its blooming Tenants are as so many lively Sermons, presenting Man with all the Munificence of the Deity, whereby he is privileged to apply to himself those Words of the Poet:

*For me kind Nature wakes her  
genial Power,  
Suckles each Herb, and spreads out  
ev'ry Flower:  
For me the Mine a Thousand Treasures  
brings;  
For me Health gushes from a Thou-  
sand Springs.*

The Clouds, besides the rich Paintings they hang round the Heavens, act the Part of a shifting Screen, and defend us by their seasonable Interposition from the scorching Beams of Summer Rays. May we not, says the divine Harvey, also regard them as the great Watering-Pots of the Globe? which, wafted upon the Wings of the Wind, dispense their Moisture happily thro' the universal Garden, and fructify with their Showers whatever our Hands plant. The Fields are our inexhaustible Granary: The Ocean is our vast Reservoir: The Animals spend their Strength to dispatch our Business, resign their Cloathing to replenish our Wardrobe, and surrender their very Lives to provide for our Tables. Hence every Element is a Store-house for Conveniencies, every Season brings us the choicest Productions: All Nature is our Caterer; and, what is a most endearing Recommendation of these Favours,  
A a they

they are all as lovely as they are useful. There is nothing mean or inelegant among them; all clad in Beauty's fairest Robe, and regulated by Proportion's nicest Rule. The whole Scene exhibits a Fund of Pleasures to the Imagination, at the same Time that it more than supplies our Wants. What a Magazine of Benefits is here! all purchased, all obtained for us by the crucified Jesus. O! thou great and glorious Redeemer! *how plentiful is thy Goodness, which thou hast laid up for them that fear thee, and hast prepared for them that put their Trust in thee!* Thou openest thy Hand, and fillest all Things living with thy Bounty. Ps. xxxi. 21, &c. O therefore! how ought this rich Mercy, this abundant Goodness of this great Redeemer, the crucified Jesus, to be treasured up in our Minds, and excite our Love, Duty, and ready Obedience towards him, and be Matter of continual Thankfulness and Joy to us? And, Oh! that this was the happy Case of every living Soul, and that every one that named the blessed Name of Jesus might depart from Iniquity; that Believers in Jesus might increase, as the Drops of the Morning Dew; that the Days of Grace might be prolonged among us; and that the Pleasure of the Lord, the mighty God of Jacob, might every where spread itself in the Earth, *until the whole World was filled with the Knowledge of the Lord; as the Waters cover the Seas!* But how ever others may act herein, yet

let us be zealous for our Master's Honour; Us, who are called after his great Name, and know the Riches of his Love, in that he laid down his Life for us; O therefore! having so great a Salvation before us, let us rejoice in taking Possession of it; let every Vice flee before us, and every irregular Passion be trampled under our Feet; and tho' we dwell in Tabernacles of Clay, yet let our Conversation be in Heaven, ever bearing in Mind the dying of the Lord Jesus to save us from Death, and that his Grace is sufficient for us, and his Strength is manifested and made perfect in our Weakness: O therefore! in every Enjoyment let us look unto Jesus, and consider it as purchased for us by our crucified Saviour, proceeding from his Love, and obtained by his Agonies.

*He sunk beneath our heavy Woes,  
To raise us to his Throne:  
There's not a Gift his Hand bestows,  
But cost his Heart a Groan.*  
Watts.

In every Tribulation let us look unto Jesus, remember his bitter Sufferings for our Sake, and take cheerfully our Sufferings, as his loving Corrections; being assured that, if borne with a submissive Mind, they will be productive of real Good to us. In every Infirmary let us look unto Jesus, our merciful High-Priest, pleading his atoning Blood in our Behalf, and making

making Intercession for Transgressors: In every Prayer let us look unto Jesus, remembering his gracious Promise, *Ask and ye shall receive.* He is our prevailing Advocate with the Father, recommending our Devotions to his Acceptance, and bearing the Iniquity of our holy Things. *Exod. xxviii. 38.* In every Temptation let us look unto Jesus, the Author of our Strength, and Captain of our Salvation, who himself having been tempted knows our Infirmities, and is ever able to succour those that are tempted: He will lift up the Hands which hang down, invigorate the feeble Knees, and make us more than Conquerors over all our Enemies. Whatsoever our Sufferings are, at any Time, let us remember the crucified Jesus, what cruel Sufferings he has endured for us; which ought to suppress every hard Thought, and every murmuring Complaint in us; and subdue every rebellious Act against our Maker, who surrounds us with innumerable Benefits, and follows us with an Effusion of the richest and noblest Gifts; and is of such infinite Condescension, as even to court our Affections and solicit our Gratitude, by Liberalities which are never intermitted, and by a Bounty which is ever flowing towards us. O! most blessed Lord, let this thy Goodness, thy unwearied Goodness, lead us to Repentance. Win us to thyself, thou Fountain of Felicity, by the sweet Inducements of thy repeated

Mercy: Draw us to our Duty by the Cords of Love, O thou God of our Salvation, and when the Time of our going hence draweth near, when the Hour of our Departure approaches; when our Flesh and our Heart fail, and all the Springs of Life are irreparably broken from us, then, O then! let us remember the crucified Jesus! yea, let us look unto him with a believing Eye; and, like the expiring, holy Martyr, Stephen, behold him standing at the Right-hand of God, reaching out his Hand of Succour towards his People, in their last Extremity. Yes, my Christian Friend, when our Journey thro' Life is finished; and we are leaving all the perplexing Cares, Anxieties, and Disquietudes thereof behind us, no more to molest our Minds, or gall our Hearts by their Bitters; when we are arrived on the Verge of Mortality, and all is finished here with us; when we are just launching out into the invisible World, and all before us is vast Eternity; then, O then! let us remember the crucified Jesus, and call to Mind his gracious Words, He that believeth in me shall never die: And whose liveth and believeth in me, tho' he were dead, yet shall he live. Look unto me and be ye saved, all the Ends of the Earth. *Isa. xiv. 22.* Hence therefore, when Death's last Warning is given, and the Soul is bidding a final Adieu to the Body, let us fail not steadfastly to look unto Jesus, and by Faith behold the Lord's



Christ. View him as the only Way to the everlasting Mansions of Happiness, as the only Door to the Abodes of eternal Bliss; even those Mansions of Joy which this crucified Jesus, this loving, this condescending Saviour, has purchased for us by his own Blood, and is now calling us hence to take an everlasting Possession thereof. This then is the Victory that overcometh the World, even *Faith in Jesus Christ, and him crucified.*

This is a Subject so very interesting to Mankind, that my Thoughts upon it has led me far beyond the Bounds of a moderate Journal; which, however, I hope will be excused by the candid Reader.—Our Course, this Day, take as follows:

H. 2, M. 6  $\frac{1}{2}$ . Course W. S. W. Wd. N. E. by E. Hazy. H. 4, M. 6  $\frac{1}{2}$ . Main-top-sail-tye broke. H. 6, M. 6  $\frac{1}{2}$ . H. 8, M. 7. H. 10, M. 6. The Line of the Stedden-sail broke. H. 12, M. 6. H. 2, M. 6. H. 4, M. 5  $\frac{1}{2}$ . H. 6, M. 5  $\frac{1}{2}$ . H. 8, M. 6. H. 10, M. 6. Wd. E. by N. H. 12, M. 5  $\frac{1}{2}$ . Miles total 146. Sum total 1956.

Our Vessel has now violent, rocking Motions, from the high Swell and little Wind we have to press us forward.

Dec. 5, (Journal 66) *Monday*. M. H. 7, cloudy total. Hazy 5 D. W. 7 D. N. H. 12, cloudy total. W. 6 D. E. H. 5, cloudy total and hazy. W. 4 D. after a Storm to 9 D. with frequent Lightning. N. H. 10, wet 2

D. Frequent Lightning. W. 9 D.

We have now a happy Gale, which sets us forward a great Pace; and, it is observable, that tho' the Gale be now pretty strong, and raises a large Sea, yet the Swell is directly against it. We have had hazy Weather ever since the Coming in of this Month, which occasions much Wonder among the Mariners, who say they have been often this Voyage, and never before saw such Weather in these Parts. The Captain expresses much Uneasiness at it. Should it so continue, it would indeed be extremely unhappy for us; inasmuch as not being able to see far before us, we should be in the uttermost Danger of missing the Island to which we are bound: Which Misfortune, it is said, has heretofore happened to several, even when the Weather has been clear, running beyond it to the Island called St. Vincent: And hence the Unhappiness of not being able to take the Longitude as well as Latitude, subjects us to this Misfortune. Our Course, since Yesterday, take as follows:

H. 2, M. 4  $\frac{1}{2}$ . Course W. S. W. Wd. E. by N. Hazy. H. 4, M. 4. H. 6, M. 4. Wd. E. N. E. Thick Weather. H. 8, M. 4. H. 10, M. 5. Wd. E. H. 12, M. 5. H. 2, M. 5  $\frac{1}{2}$ . H. 4, M. 5  $\frac{1}{2}$ . H. 6, M. 6. Wd. E. S. E. Cloudy. H. 8, M. 7  $\frac{1}{2}$ . Set Main-sail. H. 10, M. 6. H. 12, M. 6. Miles total 126. Sum total 2082. Weat-

Weather cloudy. No Observation.

This Evening the Wind increased to be stormy, with frequent Lightning, and some Rain; fearing therefore bad Weather, prepared for it accordingly. The Top-gallant and Mizensails were handed; a treble Reef was taken in the Main and Fore-top-sails, and other Things made secure: Nor was this Care unnecessary, to prevent Damage from the succeeding Storm, which soon came on. How happy! how inexpressibly happy would it be for us, did we use the same commendable Precaution to guard against the Storms and Dangers that threaten our spiritual Safety, as we do those that are temporal! and yet infinitely more Reason there is for the one than the other; inasmuch as however, for the present, prudent Care may prevent Destruction to the Body, yet this cannot be long in Safety; that potent Enemy, *Death*, will certainly, ere long, drag it hence, in Spite of all possible Care to the contrary: But when the Soul is properly provided for, Death itself cannot approach to molest or interrupt its Happiness; yea, it will overcome Death itself, and live when that shall be no more. To such this divine Word is ever comfortable, 'Blessed are they that die in the Lord; they rest from their Labours, and their Works do follow them.' *Rev. xiv. 13.*

*Dec. 6, (Journal 67) Tuesday.*  
M. H. 7, cloudy total. W. 7 D.

N. H. 12, cloudy  $\frac{1}{12}$ . W. 5 D.  
E. H. 5, cloudy  $\frac{1}{12}$ . W. 1 D.  
N. H. 10, cloudy total. W. 3 D.

The Night past has been one of the most stormy and blustering we have had since we left *England*. It has blown the greatest Part of the Night a mere Hurricane, which has caused our Vessel to be in very great Motion; and the Wind is changed from being a Trade-Wind to be partly against us, contrary to the common Custom of these Parts: And hence, tho' the Wind is high, and the Swelling of the Sea great, yet our Progress is but slow; which gives us a very discouraging Prospect of obtaining our desired Haven so soon as expected. It is right to be resigned to his Will, who doth *whatsoever he pleases in the Armies of Heaven, and among the Inhabitants of the Earth; and none can stay his Hand, or say unto him, what dost thou?* *Dan. iv. 35.* Under his Protection is everlasting Safety; blessed are all they that put their Trust in him. We are extremely tumbled, yet the Swell is not regular, but runs sometimes one Way and sometimes another; and, at Times, great Seas dash one against the other. Our Course, since Yesterday, take as follows:

H. 2, M. 6. Course W. S. W. Wd. E. by S. Weather thick. H. 4, M. 5  $\frac{1}{2}$ . H. 6, M. 4  $\frac{1}{2}$ . H. 8, M. 7. Course W. by S. Wd. S. E. Lightning. Three Reefs in both Top-sails. H. 10, M. 7. Hand-

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ed both Top-sails. Squally. H. 11, M. 6. Wd. S. S. E. Cloudy. H. 2, M. 5  $\frac{1}{2}$ . Course W. S. W. H. 4, M. 4  $\frac{1}{2}$ . H. 6, M. 4. Set both Top-sails. H. 8, M. 3  $\frac{1}{2}$ . Took two Reefs in both Top-sails. H. 10, M. 3  $\frac{1}{2}$ . Course W. Wd. S. S. W. H. 12, M. 3. Course W. S. W. Wd. S. S. E. Miles total 120. Sum total 2202. Lat. 16 Deg. 45 Min.

This Afternoon we have been much becalmed, which the Mariners call *the worst of Winds*. There not being Wind enough for the Vessel to feel her Helm, was obliged to leave her to herself, as being under no Command; yet there was a large Swell, with considerable Roughness upon the Water, as tho' affected by two opposite Powers striving with each other for the Mastery: Hence the Waves made a strange Rumbling one against the other, and dashing together in such Manner as perfectly to raise Sections, or Divisions of Water from the main Body; we have, at the same Time, a very tumbling, disagreeable, rocking Motion. Such a State of Calmness, as also the tempestuous Weather we had last Night, I am inform'd, is quite contrary to the usual Weather heretofore observed in this Latitude; which makes it much admired at by those in this Vessel, who have often been this Way.

About Ten o'Clock the Wind began again to breeze up a little in our Favour, and we put a little forward, but the continual

rocking or rowling of the Ship is still very disagreeable: However, Travellers ought not to complain, or think much of bearing patiently those Things that are disagreeable; for as such Things must be expected in a World perfectly given to change, so also are they necessary to remind us not to set our Affections upon it, but to place them where there is a Happiness as large as our Desires, and as lasting as the Soul.

Dec. 7, (Journal 68) *Wednesday*. M. H. 7, clear  $\frac{1}{12}$ . W. 6 D. N. H. 12, clear total. W. 6 D. E. H. 5, clear total. W. 5 D. N. H. 10, clear total. W. 5 D.

We are now again happy in the Enjoyment of fair Weather, with a pleasant Gale in our Favour: And hence we experience that the Mercy of our God is great; who, tho' he causes Meanness to come upon us, yet it endures *but for a Night, and Joy cometh in the Morning*: And the more various and uncommon the Scenes are thro' which he leads us, the more we see the Wonders of his Mercy and Love, in continually preserving us in Safety; and have this as a constant Matter of Joy, that nothing can come by Chance, and therefore whatever befalls us we are sure that he sees and knows it; and that all Things are ordered in great Wisdom and Mercy, for our Instruction and Improvement in the Ways of his Providence, from whom we are ever sure of Protection and Safety.

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The great Swell of the Sea is now happily abated, and we sail with Pleasure and Steadiness. The Sky is clear and pleasant, and the Haziness greatly abated. Our Course, since Yesterday, is as follows:

H. 2, M. 1. Course W. S. W. Wd. S. S. E. H. 4, calm. H. 6, M. 1  $\frac{1}{2}$ . H. 8, M. 4. Cloudy. H. 10, M. 3  $\frac{1}{2}$ . Wd. S. E. by E. H. 12, M. 4. Lightning. H. 2, M. 4. H. 4, M. 4  $\frac{1}{2}$ . Let out all Reefs. H. 6, M. 5  $\frac{1}{2}$ . Wd. E. Set small Sails. Weather cloudy. H. 8, M. 6. H. 10, M. 6  $\frac{1}{2}$ . H. 12, M. 6  $\frac{1}{2}$ . Miles total 94. Sum total 2296. Lat. 16 Deg.

It is now very warm; tho' the Weather is pleasant, and both Wind and Swell are in our Favour. Here is fresh Occasion for Praise and Thankfulness; and we ought indeed ever to have in Remembrance that divine Exhortation, *O! come let us worship, and fall down, and kneel before the Lord our Maker.*

Dec. 8, (Journal 69) *Thursday*. M. H. 7, clear  $\frac{1}{2}$ . W. 5 D. N. H. 12, clear total. W. 5 D. E. H. 5, clear total. W. 5 D. N. H. 10, clear total. W. 5 D.

The Weather still continues fair and pleasant. Our Course, since Yesterday, is as follows:

H. 2, M. 5  $\frac{1}{2}$ . Course W. S. W. Wd. E. by N. H. 4, M. 6. H. 6, M. 5  $\frac{1}{2}$ . H. 8, M. 5. H. 10, M. 5. H. 12, M. 4  $\frac{1}{2}$ . H. 2, M. 4. H. 4, M. 3. Cloudy. H. 6, M. 4  $\frac{1}{2}$ . H. 8, M. 5  $\frac{1}{2}$ . H. 10, M. 5. H. 12,

M. 5. Miles total 117. Sum total 2413. Lat. 15 Deg. 11 Min.

We are now within 2 Deg. 49 Min. of being in the same Parallel of Latitude with *Barbadoes*, tho' in Longitude we want considerably. The Weather is now so very warm, as to make even the lightest Apparel disagreeable; tho' in *London* perhaps, at this Time, there is hardly keeping warm by a good Fire, so much Difference does the Alteration of Climates make. Happy would it be for us, were we as sensible of the Love of the Son of Righteousness upon our Hearts, as we are of the Heat of the natural Sun upon our Bodies: O! could we but feel his redeeming Love, how would it cheer and enliven the vital Spirits! This is a Heat that would not burn, but nourish and strengthen the Soul; and the more powerfully it felt it, the greater still would be its Thirst after it, till it would break out in the longing Ecstasy of the holy Psalmist, *As the Hart desireth the Water-Brooks, so longeth my Soul after thee, O God. My Soul is a-thirst for God, yea, even for the living God; when shall I come to appear before the Presence of God.* Ps. xlii. 1, 2.

Dec. 9, (Journal 70) *Friday*. M. H. 7, clear  $\frac{1}{2}$ . W. 5 D. After a Shower 4 D. N. H. 12, clear  $\frac{1}{2}$ . W. 5  $\frac{1}{2}$  D. E. H. 5, clear  $\frac{1}{2}$ . W. 5 D. N. H. 10, clear total. W. 5 D.

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We still enjoy a fair Wind and pleasant Sailing, which afford Matter of repeated Praise and Adoration to him, whose Mercies towards us are renewed Day by Day. Our Course, since Yesterday, take as follows:

H. 2, M. 4  $\frac{1}{2}$ . Course W. S. W. Wd. E. by N. Fair. H. 4, M. 4  $\frac{1}{2}$ . H. 6, M. 5. H. 8, M. 5. H. 10, M. 6. H. 12, M. 5. H. 2, M. 5. H. 4, M. 5. H. 6, M. 4. H. 8, M. 5  $\frac{1}{2}$ . Rain. H. 10, M. 6. H. 12, M. 5  $\frac{1}{2}$ . Miles total 120. Sum total 2533. Lat. 14 Deg. 38 Min.

This Evening appear'd to View a Tropic-Bird; so called, because never seen till passed the Tropics. It is a Bird, in Size somewhat larger than a House-Pigeon. What is remarkable and peculiar to them is, a Tail, with two long Feathers extended from it, of about fourteen or sixteen Inches in Length; which, tho' long, are yet so small, that without they are much nearer than what is necessary to see the Body of the Bird, they are not seen. Great and various are the Works of the great *Jehovah*: We know but a little of them in what appears before us, but by casting the Eyes about at a larger Distance, more and more of the Variety and Wonders of his Workmanship appears to View; which farther evidences the Shortness of our Knowledge of the great Variety and Beauty of his Works in the Creation, since the farther we see, the

more still appears to be seen and admired: And how should we be astonished, could we, at one View, behold every living Thing which this mighty Creator has made upon the Earth? alas! we should be lost in Admiration! Our Eyes would not soon be satisfied with seeing, nor our Ears with hearing the Wonders of the Lord, by Reason of their Multitude: How then should we long for Heaven, of which the Earth is, in Comparison, as nothing in Beauty and Magnificence! It is but his Footstool, whereas the other is the Throne of his Glory! O my Soul! look beyond the Veil, and behold it by the Eye of Faith!

Dec. 10, (Journal 71) *Saturday*. M. H. 7, clear  $\frac{9}{12}$ . W. 5  $\frac{1}{2}$  D. N. H. 12, clear  $\frac{9}{12}$ . W. 5 D. E. H. 5, clear  $\frac{9}{12}$ . W. 4 D. N. H. 10, clear  $\frac{11}{12}$ . W. 3 D.

We have had a fresh Gale all Night. This Morning I saw another Tropic-Bird, some Account of which I have given in Yesterday's Journal. Great Plenty of Flying-Fish are now almost continually flying about our Vessel, like Flocks of Birds. The Sea, in this Part, seems greatly to abound with this Sort of Fish; which, I suppose, serves as a Prey for many others to subsist upon. Whether the great Creator originally appointed that one Animal should devour another, I am in Doubt: Perhaps not, but that it proceeded from the Effect of Man's Transgression; when as Sin broke

broke that mutual Harmony and Society that before subsisted between Man and every living Creature, and between one Creature and another, so in its Stead it planted a Spirit of Enmity and Strife, begetting a Disposition to Murder; which early shewed itself by the second Man *Cain*, murdering the third, his Brother *Abel*. It's not improbable but all Nature received, at the same Time, also a Kind of Transmutation and Change of Appetite, becoming now voraciously inclined towards each other, with destructive Inclinations, the Stronger ravening upon the Weaker, as it is at this Day. Every Day's Experience and Observation evidently demonstrates, that whatever Harmony subsisted in the Creation at the finishing thereof, when God beheld every Thing he had made, and behold it was very Good, which seems to suppose a perfect Harmony and mutual Agreement in the Creation, yet it soon vanished, and every Kind of Discord overspread the Face of the Earth; yet none suffered so much thereby as Man, who now is born to Trouble as the Sparks fly upward. He is here surrounded with much Anxiety, Fear and Care; exposed to many Dangers, and afflicting Circumstances: But what is far worse is, that these are but the Beginning of Sorrows to those who follow their natural Inclinations in the Enjoyment of those Irregularities, in which they shall perish everlastingly. These being the Transgressions of the divine Command,

will lead them from lesser Evils to greater; from temporal Pain, to everlasting Punishment! How unhappy is Man rendered by Transgression! Our Course, since Yesterday, take as follows:

H. 2, M. 6. Course W. S. W. Wd. E. N. E. H. 4, M. 5  $\frac{1}{2}$ . H. 6, M. 5. H. 8, M. 5  $\frac{1}{2}$ . H. 10, M. 5  $\frac{1}{2}$ . H. 12, M. 5  $\frac{1}{2}$ . H. 2, M. 6. H. 4, M. 5  $\frac{1}{2}$ . H. 6, M. 5  $\frac{1}{2}$ . H. 8, M. 5. H. 10, M. 5  $\frac{1}{2}$ . H. 12, M. 5. Miles total 131. Sum total 2664. Lat. 13 Deg. 35 Min. Long. 44 Deg. 32 Min.

Somewhat before Ten o'Clock this Night our Steward brought into the Cabin a Flying-Fish, he had just taken off the Deck, upon which it fell in its Flight, as it was wafted by the Wind. It measured eight Inches long; its Back was somewhat thick and dark coloured, the Belly white, and had a Mouth like a Mullet. Its Wings, which grow on each Side just below its Head, as before-mentioned, measured four Inches and a Half broad, towards their Extremities or broadest Part, but not above one at their Place of Insertion. They were clear, very thin and transparent, like Glass, of a darkish Cast. Writing may as plainly be seen and read thro' them as thro' clear Horn. They were strengthened by Fin-Bones, which also were transparent, running thro' them at little Distances from each other, spreading from the Insertion quite thro' their Substance. In flying they somewhat resemble a

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Martin,

Martin, with brown Backs and white Bellies. Its Tail was forked, the lower Part much longer and broader than the upper; somewhat transparent, but nothing equal to the Wings. Both the upper and under Part of the Tail, composing the Fork, was stiffened with a Sort of Fin-Bones strengthening them, and was in the same Position as other round back'd Fish are. Being very lively, when first brought in, I put it into a Bucket of salt Water, where it spread its Wings and moyed itself about very briskly, as tho' attempting to fly out, after which it seem'd suddenly to die. It is a great Curiosity, and the Report of it may seem as a Fable to such as know nothing of the Wonders of the great Creator in the Sea. To tell such of Flocks of Fish flying about upon the Sea, like Flocks of Birds, would, no doubt, seem to them as idle Tales, or Travellers Stories: And its probable that from hence arises that common Saying, *That we must allow Travellers to lie*; for altho' what is reported be true, yet it seems so wonderful to them, by Reason of their Ignorance, that therefore they esteem it false. Thus, to talk of Snow and Ice, Water freezing so as to bear heavy Bodies, to those that always lived under the torrid Zone, would seem to them an idle Story, and be rejected as a notorious Falshood; except such Confidence was put in the Reporter as prevented it, and then it would beget Wonder and Amazement. But indeed,

the Works of God in the Creation, both by Sea and Land, are every where wonderful; in great Wisdom hath he made them all, and appointed a wonderful Order and Gradation in his Workmanship thro' all the different Orders and Species of the Creation, from the highest to the lowest, whether Angels or Men; winged, Brute, or watery Animals. Due Reflexion, and adequate Knowledge of the different Species, will find a wonderful Gradation from one to another, so that Sea-Animals will have some Properties of Land, and Land-Animals some Properties of the winged Choir: And hence God is to be adored in all his Works, and will be had in Honour of all them that diligently seek him.

Dec. 11, (Journal 72) Sunday.  
M. H. 7, clear  $\frac{1}{2}$ . W. 2  $\frac{1}{2}$  D.  
N. H. 12, clear  $\frac{1}{2}$ . W. 1  $\frac{1}{2}$   
D. E. H. 5, clear  $\frac{1}{2}$ . W. 1  
 $\frac{1}{2}$  D. N. H. 10, clear  $\frac{1}{2}$ . W.  
1  $\frac{1}{2}$  D.

We have now again but little Wind, and consequently make but slow Advances on our Way: But to be uneasy at it would be quite out of Character, if we consider the Import of that Petition we are required daily to offer up to God, viz. *Thy Will be done on Earth as it is in Heaven*: Hence we should rest contented with his Dispensations, how contrary soever they be to our natural Inclinations; and we ought to be the more fully satisfied herein, as well knowing that whatsoever God doth is good:

good: And hence desiring to be under his Care and Protection, and not content with his Dealings and Methods of Providence towards us, argues much Presumption, as accusing him of Imperfection, and opposing our own Wisdom and Prudence to his, as tho' Things would be under better Order and Regulation by our Discretion than by his: *But the Lord is a God of Knowledge, and by him Actions are weighed.* He doth all Things by the Rules of perfect Truth and Justice; and it ought to be Matter of the highest Satisfaction and Content to us, that there is such a wise Ruler sitting at the Helm of the Universe, by whom it is impossible but that the Affairs thereof, from the highest to the lowest, should be governed with the greatest Regularity, Wisdom, Order and Prudence: Hence then whatever we suppose our Wants to be, having with Humility implored them at the Throne of Grace, it is meet and right patiently to wait the Event, and whatever the Issue is, whether for or against us, consider it as best for it so to be, and that our Prayers are hereby fully answered in that Petition, *Thy Will be done on Earth as it is in Heaven.*

The Flying-Fish mentioned in Yesterday's Journal, I this Forenoon had dressed, and found it a firm, white, sweet Fish, and very agreeable to the Taste, tho' it has in it a great many small Bones. I am inform'd great Plenty of these Fish are taken at *Barbadoes*,

and seem peculiar to that Island, where many Poor are principally supported by them. Our Course, since Yesterday, take as follows:

H. 2, M. 4. Course W. by S.  $\frac{1}{2}$  S. Wd E. by N. H. 4, M. 4. H. 6, M. 4. Fair. H. 8, M. 4. H. 10, M. 4  $\frac{1}{2}$  Rain. H. 12, M. 4  $\frac{1}{2}$  H. 2, M. 4. H. 4, M. 4. H. 6, M. 3. H. 8, M. 2  $\frac{1}{2}$ . H. 10, M. 2. H. 12, M. 2. Miles total 86. Sum total 2750. Lat. 13 Deg. Long. 46 Deg.

We are now upon the same Parallel of Latitude with *Barbadoes*, but have still 12 Deg. 50 Min. of Longitude to run. We have been much becalmed all Day, which is still our Situation: But however our Desire would have it otherwise, yet the Lord of Life has set us a Pattern, which we ought to follow; *Not my Will, but thine be done.*

Dec. 12, (Journal 73) Monday. M. H. 7, clear total. W. 2 D. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear total. Wind still. N. H. 10, clear total. W. 1 D.

We continue still much becalmed, making but very slow Progress towards our desired Haven, where we entertain great Hopes of arriving this Week, if a Sufficiency of Wind fail us not. Our Course, since Yesterday, take as follows:

H. 2, M. 1  $\frac{1}{2}$ . Course W. Wd. E. by N. Fair. H. 4, M. 1  $\frac{1}{2}$ . H. 6, M. 2. Wd. N. N. E. H. 8, M. 2. Wd. N. B b 2 E.



E. H. 10, M. 2  $\frac{1}{2}$ . H. 12, M. 2  $\frac{1}{2}$ . H. 2, M. 2  $\frac{1}{2}$ . H. 4, M. 2  $\frac{1}{2}$ . Wd. E. H. 6, M. 2. H. 8, M. 2. H. 10, M. 2  $\frac{1}{2}$ . Wd. E. N. E. H. 12, M. 2. Miles total 51. Sum total 2801. Lat. 13 Deg. Long. 46 Deg. 49 Min.

This Afternoon we have had a very smooth Sea; and yet, what may seem very strange, we have had so great a Swell, that I think I have not seen the Waves run higher, even in any Storm we have had since we began our Voyage: Hence altho' the Surface of the Water is perfectly smooth, yet our Vessel has as much violent Motion as in a Storm, rocking and tumbling Things about, in a most disagreeable Manner. Whence this great Swell proceeds, or what should cause it is to me at present unaccountable; tho' probably some violent Wind, at some distant Region, has occasioned it; and, being put into Motion, is not yet subsided. It makes an Appearance as tho' the Wind was pent up in the Water; and, like a violent Commotion in its own Bowels, raises and swells the Water into mountainous, rowling Waves, while yet it breaks not thro' to disturb the Smoothness of the Surface, but remains as tho' mantled over and undiscovered. But how little do we know of the deep Things of the Earth and Sea? The Ways of God herein are to us unsearchable. The most agreeable Situation, at Sea, is a fresh, fair Gale, which smoothly wafts the Vessel

forward five or six Miles an Hour. Such a Calm, in the Latitude we now are, is so very uncommon, as that it creates much Surprize in the Captain and Mariners; who, tho' often on this Voyage, yet say they never before experienced the like. To make a daily Improvement in the great Volume of the World, which is the Book of God's Wonders, every minute Circumstance should be carefully attended to by the Mind. This Attention will lay hold of many Things worthy Admiration, which otherwise would have escaped, and been lost to the Senses; and this is too much the Misfortune or Neglect of the Generality of Mankind, who look upon what appears before them, as an Idiot looks upon a well drawn Picture. He glances the Eye over it; and, not perceiving the Beauties thereof, turns his Head away, without obtaining the least Satisfaction thereby; or so much as once casting a Thought of Praise upon the ingenious Author of it: And hence by this careless Survey of the Universe, much Satisfaction is lost to the Mind, and that repeated Tribute of Praise, due to its great Author, wholly neglected; which is an Omission of a more sinful Nature than to be passed over without a divine Censure, by which the Appellation of *cwicked* is applied to them; for thus it is written, *They regard not in their Minds the Works of the Lord, nor consider the Operation of his Hands; therefore shall he break them*

them down, and not build them up. Ps. xxviii. 6.

Dec. 13, (Journal 74) *Tuesday*. M. H. 7, clear  $\frac{1}{12}$ . W. 3  
D. N. H. 12, cloudy  $\frac{7}{12}$ . W.  
5 D. E. H. 5, clear  $\frac{11}{12}$ . W. 6  
D. N. H. 10, clear  $\frac{11}{12}$ . W.  
5 D.

We are now favoured with a sufficient Degree of Wind to proceed on our Way, which calls for fresh Acts of Praise and Adoration to the Author and Giver of all good Things. We are very sensible of our Wants; but, when those Wants are removed, our Heart too often becomes insensible of our Obligations to the gracious Benefactor that has removed them. *Theophilus*, considering this Backwardness of Nature to thankful Returns, could not help expressing his Concern for it: Great God! said he, whilst thou dost shew us thy Power, Mercy and Wisdom, in thy various Dispensations, vouchsafe also to shew us our Hearts, and make us sensible of our Obligations to praise and adore thee for the same. It is a great Misfortune to have a careless, unthankful Heart. *It is a pleasant Thing*, says the Psalmist, *to be thankful*: And, surely, it can't but be so, since in every Act of Thankfulness for Mercies received, those Mercies are revolved in the Mind, and are considered as so many Evidences of God's Remembrance, and of his fulfilling the Requests of his Creatures: And we know that to be remembered by an earthly Prince, in

having our Petitions granted, is esteemed as being honoured by him; and which not only renders him amiable to us, but it becomes a pleasant Thing to say, that we have received such and such Favours from him, and we can't but with Joy be thankful for them. The very Remembrance of the Occasion for Thankfulness gives Joy, because of the Dignity of the Person from whom they were received, and the Evidence they are of his Favour towards us. Thus *Joab* expresses his Joy with Thankfulness to King *David*, in obtaining his Desire in the Favour requested; '*Joab* fell to the Ground on his Face, and bowed himself, and thanked the King: And *Joab* said, To-day thy Servant knoweth that I have found Grace in thy Sight, my Lord, O King, in that the King hath fulfilled the Request of his Servant.' 2 Sam. xiv. 22. But how much greater Reason is there to rejoice, in giving Thanks for Petitions granted by the King of Kings and Lord of Lords? Surely it is an Honour inexpressibly conferred upon us, to be thus had in Remembrance by him, before whom the greatest Monarch is but as the meanest Worm! The Consideration of being had in Remembrance by the great Omnipotent, the God of the Universe, the Almighty Creator of all Things, can't but melt the Mind down to the Joy of Astonishment, and leave it labouring for Words to utter itself. What am I! a poor, helpless Creature, that can't com-  
mand

mand even the Obedience of a Fly, or the meanest Insect, to my Assistance. Am I regarded by the God that made the Universe! am I thus highly honoured, as to be had in Remembrance by him; yea, so far remembered as to be answered in my Request from him! Astonishing Condescension! demanding a Sense of Thankfulness too great to be utter'd. Well therefore might the Psalmist indeed say, *It is a joyful and pleasant Thing to be thankful*: Yea, 'My Soul shall be satisfied, even as it were with Marrow and Fatness, when my Mouth praiseth thee with joyful Lips.' *Pf. lxxviii. 6.* 'This favour is else-where called the Oil of Gladness: 'God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows.' *Heb. i. 9.* King David, reflecting upon the Favour of God towards him, seems to labour for Words of Thankfulness: 'Who am I, O Lord God, says he, and what is my House, that thou hast brought me hitherto! And this was yet a small Thing in thy Sight, O Lord God; but thou hast also spoken of thy Servant's House for a great while to come. And what can David say more unto thee, for thou Lord God knowest thy Servant. Let thy Name be magnified for ever; for thou art great, O Lord God, there is none like thee.' *2 Sam. vii. 18, &c.*

This Forenoon two Dolphins, one considerably larger than the other, for some Time followed our Vessel. The Boatswain

struck the largest; but, not penetrating deep enough, he got off; and, with the other, swam away. Our Course, since Yesterday, take as follows:

H. 2, M. 2. Course W. Wd. E. H. 4, M. 2. H. 6, M. 1  $\frac{1}{2}$ . H. 8, M. 1  $\frac{1}{2}$ . H. 10, M. 1  $\frac{1}{2}$ . H. 12, M. 2. H. 2, M. 3. H. 4, M. 3  $\frac{1}{2}$ . Wd. E. by S. H. 6, M. 3. H. 8, M. 3  $\frac{1}{2}$ . Wd. S. by E. H. 10, M. 4. H. 12, M. 5. Miles total 64. Sum total 2865. Lat. 13 Deg. Long. 47 Deg. 54 Min.

The Wind has continued happily fair for us all Day; which, while it has afforded Matter of Joy, an Accident has happen'd which gives me Concern, by the Loss of a valuable Book falling into the Sea, and was seen no more; the Loss of which was the greater, as there was no Possibility, in this Part of the World, of being furnished with the like again. Those are happiest that can do with least: There is much Truth in that old Proverb, *He that has nothing to lose, has nothing to fear.*

Dec. 14, (Journal 65) Wednesday. M. H. 7, clear  $\frac{1}{2}$ . W. 3 D. N. H. 12, clear  $\frac{1}{2}$ . W. 4  $\frac{1}{2}$  D. E. H. 4, a Shower to 8 and 9 D. after continual hard Showers, with Squalls, much Lightning, and hard Claps of Thunder. N. H. 10, continual wet to 7 and 8 D. W. from 5 to 7 D.

Early this Morning it was very wet, after which the Wind nearly ceased for a Time; then it again somewhat returned, but

not

not in that Degree as could be desired: For whether it be good for us or not, yet, what we apprehend to be so, we can't help desiring. We have now been tossed upon the great Ocean upwards of four Weeks, since we left *Gibraltar*: wherein great Variety of Occurrences have happened, that have been novel and strange to those who have before often travelled this Way. The Necessity of being so long constrained to this disagreeable Situation, much increases the Desire of approaching to Land, and once more setting my Foot on *Terra firma*: A Blessing which those who continually enjoy, enjoy without considering it as a Blessing. It is indeed the Knowledge of the Difference of Things, that enables us properly to judge of the Value of them; and the commonest Blessings are the most valuable, but we don't esteem them as such, till the Want of them presents their Value to our Minds. Thus the common Blessings of Air, Water, Bread, Health, &c. how miserable do we soon become, when deprived of any of these? And yet because they are common, enjoyed in Plenty, they are overlooked as Blessings, and the Comfort of Thankfulness for them, as such, is thereby lost. So also the Blessing of enjoying God's Word, what an infinite Treasure is this! what an invaluable Blessing to the Soul! and yet, because it is common among us, at every one's Command, how little is it valued! how much disregarded!

how little used! yea, how commonly laid aside as a Thing of no Value! while Books of Trash, tending to corrupt and debauch the Mind, are preferred before it! And yet to be deprived of this so-much-neglected and despised Blessing, would be one of the greatest Misfortunes that could attend us. A Misfortune it is, which God has threatened as a Punishment greater than that of the Want of Bread and Water; 'Behold, the Days come, saith the Lord God, that I will send a Famine in the Land; not a Famine of Bread, nor a Thirst for Water, but of hearing the Words of the Lord.' *Amos viii. 11.* And tho' this Blessing, while common, is so much despised and neglected, yet, should it be taken from us, how wretched should we be? The Anxiety of the Mind, under this deplorable Situation, is well expressed by what follows the threatened Judgment, 'They shall wander from Sea to Sea, and from the North even to the East; they shall run to and fro to seek the Word of the Lord, and shall not find it.' *Amos viii. 12.* And it is threatened as one of the greatest Evils that could be inflicted upon the Church of *Ephesus*, *Remember therefore, says the Spirit of God, from whence thou art fallen, and repent, and do the first Works, or else I will come unto thee quickly, and remove thy Candlestick out of its Place, except thou repent.* *Rev. ii. 5.* Is it not better not to enjoy Blessings, than, by possessing them, find no Enjoyment in them?



them? O! said *Theophilus*; that every Blessing may be with-held from me, but such as I enjoy with Humility and Thankfulness. Our Course, since Yesterday, take as follows:

H. 2, M. 5  $\frac{1}{2}$ . Course W. Wd. S. E. Small Rain. H. 4, M. 5  $\frac{1}{2}$ . Cloudy. H. 6, M. 6. H. 8, M. 5. Wd. S. S. E. H. 10, M. 5  $\frac{1}{2}$ . H. 12, M. 6. H. 2, M. 5. Squally. H. 4, M. 5. Wd. S. S. E. Lightning. H. 6, M. 3. Wind variable, hard Showers of Rain. H. 8, M. 3  $\frac{1}{2}$ . H. 10, M. 4  $\frac{1}{2}$ . Rain. H. 12, M. 4. Rain and squally. Miles total 117. Sum total 2982. Lat. 13 Deg. Long. 49 Deg. 47 Min.

We have had this Evening much Rain, Squalls of Wind, Lightning, and hard Claps of Thunder. Of all Terrors that seize the Spirits, nothing has a more natural Tendency hereto than the Roaring of God's Thunder: This is that which occasioned even *Moses*, the Servant of God, who feared not Death, exceedingly to fear and tremble. *Heb. xii. 21.* And who is he that will not tremble at the Thunder of his Power, which is past Man's Understanding? *Job xxvi. 14.* 'By the Voice of his Thunder he breaketh the Cedars of *Lebanon*; yea, he shaketh the Wilderness of *Cades*. By this he maketh the Hinds to bring forth Young.' The Difficulty of Nature here being too great to answer her Necessity, the Roaring of the Thunder strikes such mighty Terror upon the Animal, as at

once causes it to overcome its Difficulty, and bring forth its Young, as by a violent Convulsion: Yea, this mighty Voice forceth Man to the Temple of the Lord, causes him to bow the Knee before him, and proclaim his Honour. *Pf. xxix. 5, &c.*

Dec. 15, (Journal 76) *Thursday*. M. H. 7, clear  $\frac{8}{12}$ . W. 6  $\frac{1}{2}$  D. N. H. 12, clear  $\frac{10}{12}$ . W. 7 D. E. H. 5, cloudy  $\frac{10}{12}$ . W. 10 8 D. N. H. 10, wet to 4 D. Wd. 10 8 D.

We have had a very brisk Gale all this Day; which, being fair, has happily, I hope, promoted our Voyage. Our Course, since Yesterday, take as follows:

H. 2, M. 3  $\frac{1}{2}$ . Course W.  $\frac{1}{2}$  S. Wd. E. S. E. Cloudy. H. 4, M. 3. H. 6, M. 6  $\frac{1}{2}$ . Squally, with Lightning and Rain. H. 8, M. 7. Wd. N. N. E. Thunder and Lightning. H. 10, M. 5. Wd. N. Heavy Rain. H. 12, M. 3  $\frac{1}{2}$ . Still very wet. H. 2, M. 4  $\frac{1}{2}$ . H. 4, M. 4  $\frac{1}{2}$ . Wd. E. Weather fair. H. 6, M. 5. Set small Sails. H. 8, M. 5. H. 10, M. 6  $\frac{1}{2}$ . H. 12, M. 6  $\frac{1}{2}$ . Miles total 121. Sum total 3103. Lat. 13 Deg. Long. 50 Deg. 54 Min.

Our Log-Line Knots are marked forty-five Feet to twenty-eight Seconds, in which Proportion the Miles are calculated. At Six o'Clock came on a Storm, with Lightning and Rain, which immediately obliged us very much to shorten Sail. It blew very

very hard, but was in our Favour. At Eight o'Clock it much abated, inſomuch that the Speed of our Veſſel was leſſened from ſeven to four Miles and a half an Hour. At Ten o'Clock the Wind again increaſed to nine Degrees, with Thunder and Lightning. Great Plenty of Flying-Fiſh has appeared about us this Day. Theſe Fiſh ſeem to love a troubled Water, and to be moſt upon the Wing when the Sea is raging; or, perhaps, by ſwimming near the Top of the Water, the Roughneſs thereof may frighten them from Place to Place. The Variety of Weather we have this Day been attended with, ſeems to be a proper Emblem of our unſettled Condition in this World, and reminds us that therefore it is no proper Place to ſet our Affections on. It would be happy for us indeed, if the Troubles and Diſquietudes we meet with here had this uſeful Tendency, to cauſe us to regard our preſent Being leſs, and our future more; in ſuch Manner, as that we might fully comply with that divine Exhortation, of *ſetting our Affections on Things above, and not on Things on the Earth*: And that having no continuing City here, we would give all Diligence to ſeek one to come, whoſe Builder and Maker is God.

Dec. 16, (Journal 77) Friday.  
M. H. 7, clear  $\frac{1}{10}$ . W. 8 D.  
N. H. 12, cloudy  $\frac{2}{10}$ . W. 3 D.  
E. H. 5, clear  $\frac{9}{10}$ . W. 6 D. N.  
H. 10, clear  $\frac{1}{10}$ . W. 6 D.

This Night has been the moſt tempeſtuous we have had ſince we left England. It has almoſt exceeded even eleven Degrees in Power; with heavy Rains, Lightning and Thunder, the major Part of the Night. The Wind was ſo high that our Veſſel, for ſome Time, could not bear up under more than a reefed Fore-ſail; and, tho' but ſo little Sail on her, yet ſhe went upwards of ten Miles an Hour. It was a very happy Circumſtance for us, and for which we have great Reaſon for Thankfulneſs, that the Wind was fair for us; for, had it not been ſo, we muſt have ſcudded before it, and that would have carried us far out of our Way. Such a Tempeſt, even upon Land, carries with it no ſmall Degree of Terror; but upon Water, where there are no Back-doors to run out by, no Opening whereby to take the Chance of a better Shelter, it muſt be extremely melancholy indeed; when there is no other Chance to keep off Death but the Strength of the Veſſel, which is ſubject to a Variety of Accidents, each of which pours in Death upon us with great Rapidity. The Perplexity of the Mind, under ſuch Circumſtances, can be much better felt than expreſſed: For however Death, conſider'd in itſelf, may not be dreadful to the Thoughts; nay, perhaps rather deſirable, to thoſe whoſe Faith in Jeſus Chriſt has ſubdued it from an Enemy to become a Friend, yet no one would chuſe to have it come armed C c with

with all its Terrors, and with precipitate Force divide the Chain, the close-connected loving Union between Body and Soul! by being at once plunged into the great Ocean. Death, however not disagreeable to those who long to be dissolved and to be with Christ, yet then advances most acceptably, when by gentle Steps it approaches its Captive, and gives a previous, friendly Notice of its Intention to remove it hence. The Prisoner here looking beyond its Victor, has Time to collect his Thoughts; and, bringing Faith to its Assistance, views a still greater Conqueror on its Side, which has disarmed Death of its deadly Sting, and made it now only as a Messenger of Peace to cut the Chain asunder, set the Prisoner free, and usher him into an everlasting State of Freedom, Joy and Glory, in his Presence where is Fulness of Joy and Pleasures for evermore: Whose awful Power has the Winds and the Sea at his Command, and whose gracious Providence has the Vessel, and the Souls that are therein, under his peculiar Protection and Care; and by this infinite Condescension of this great, adorable Creator, it is, that many more terrible Accidents happen not from the Raging of the Sea, and Violence of the Wind, which so loudly threaten Destruction to them. Oh! that we, and all that float upon the great Waters, had Hearts of Thankfulness, to this great Deliverer for the same: Dangers and Difficul-

ties might then perhaps have that happy Effect, as that they might say, It was good for them thus to be afflicted. Our Course, since Yesterday, take as follows:

H. 2, M. 6. Course W.  $\frac{1}{2}$  S. Wd. E. Clear. H. 4, M. 6  $\frac{1}{2}$ . H. 6, M. 7. Handed the Main-sail, and took three Reefs in the Fore-top-sail. H. 8, M. 6. Squally, and Rain. H. 10, M. 9. H. 12, M. 10. Took two Reefs in the Main-top-sail. Lightning. H. 2, M. 11. Wd. N. E. by E. Lightning. H. 4, M. 10  $\frac{1}{2}$ . Handed both Top-sails. Lightning. H. 6, M. 7. Set both Top-sails. H. 8, M. 6. Out two Reefs of the Main-top-sail. H. 10, M. 5. H. 12, M. 3. Miles total 174. Sum total 3277. Lat. 13 Deg. Long. 55 Deg. 3 Min.

This Evening two Birds, upon the Wing, appeared to View. One of them was called a *Booby*, the other a *Nody*; this is less than the former. They have large Wings, but the Bodies are but small in Proportion. They keep much upon the Wing; and, tho' web-footed, are hardly ever seen to light upon the Water, and seldom are seen above an Hundred Leagues from Land: Hence, when these Birds are seen, it is a certain Sign that Land is approaching. The Booby is said to be so called, as being a very simple Bird, often suffering themselves to be taken, without much Difficulty; and, when taken, is of a Sort of stolid or tame Nature.

This

This Afternoon we have had agreeable, pleasant Weather; tho' we are still much rocked from the large Swell of the Sea, occasioned by last Night's tempestuous Weather, and which is not yet subsided.

Dec. 17, (Journal 78) Saturday. M. H. 7, clear total. W. 6 D. Fair and pleasant. N. H. 12, clear total. W. 6 D. E. H. 5, clear  $\frac{1}{2}$ . W. 5  $\frac{1}{2}$  D. N. H. 10, clear  $\frac{1}{2}$ . W. 6 D.

We have been all Day attended with three Birds, of the Sort Yesterday mentioned, flying about our Vessel, as if inclined to lodge upon some Part of her. Two of them are *Boobies*. They appear to have longer Wings than the Tropic-Bird, but less Bodies. They are of a dark-brown Colour; and when Night comes, it is said, they generally lodge upon some Part of the Vessel, and are thereby sometimes taken. The *Noddy* is somewhat less than the *Booby*, is white belly'd, and a handsomer Bird; tho' they generally accompany each other, as Companions of the same Tribe. Our Course, since Yesterday, take as follows:

H. 2, M. 5. Course W. Wd. E. Fair. H. 4, M. 5  $\frac{1}{2}$ . H. 6, M. 6. H. 8, M. 6. Two Reefs taken in the Main-top-sail. H. 10, M. 5  $\frac{1}{2}$ . H. 12, M. 5. Wd. E. by N. H. 2, M. 6. H. 4, M. 6. H. 6, M. 5. Out all Reefs. H. 8, M. 6. H. 10, M. 5. H. 12, M. 6  $\frac{1}{2}$ . Miles total 335. Sum total

3412. Lat. 13 Deg. Long. 57 Deg. 21 Min.

We now hope for the Pleasure of seeing Land in a Day or two, which I much long for, as being a good deal satiated with this tumbling, unsettled Situation; and which, of late, is become more disagreeable; not only on Account of the Length of the Time continued in it, but also as our fresh Provision is nearly finished: For having lost many of our Poultry, by the Sea and Confinement, we are much straitened hereby; and tho' Plenty of Ship-Provision still remains, yet by Reason of a weak Stomach, Loss of Appetite, and a Dislike to dry'd Fish, and any Thing very salt, I am the more unhappy in this Respect. It is certainly a desirable Thing, for those that attend the Sea, to have their Appetite changed according to their Accommodations, but this is a Happiness I am not as yet happy in. But the greatest Happiness of all is to be in that Situation where all these Wants will vanish; where the Circle of Toils, by which Life is now daily attended, will for ever be removed; the Fetters taken off from the Soul, Corruption removed from the Body, each Day ending and beginning with Praises and Hallelujahs: Then, and not till then, will Life be enjoyed worthy the Desire and Dignity of an immortal Being; whereas this Life, in its present State, is little else than a Circle of Impertinences, a Round of Toils succeeding each other;



one Want is no sooner satisfied, but another is at Hand; and the Want that was now removed, delays not long before it returns again, and soon becomes as craving and troublesome as ever. Hence the Soul is perpetually called off from the nobler Employment of contemplating the Blessings of the celestial Powers, and drinking in the Cup of divine Pleasures; Cares of a far inferior Nature break in upon it, and a Necessity of complying with arbitrary, worldly Customs destroy its Peace, and reduce it to the Drudgery of attending the Wants of its House of Corruption, the Body. Such is the unhappy Situation of this present Being, and such is the unhappy Condition of that immortal Principle, the Soul, while under Bondage to the Body; wherein, says the Apostle, *we groan, earnestly desiring to be clothed upon with our House, which is from Heaven*: Knowing that whilst we are at Home in the Body, we are absent from the Lord. *2 Cor. v. 2, &c.* Our State here is so imperfect, that, as it is expressed, 'Our Thoughts are but miserable, and our Devices uncertain; for the corruptible Body presseth down the Soul, and the earthly Tabernacle weigheth down the Mind that murthereth upon many Things: So that hardly do we guess aright at Things that are upon the Earth, and with Labour do we find the Things that are before us; but the Things that are in Heaven, who hath searched out?' *Wisd. ix. 15, &c.*

Dec. 18, (Journal 79) Sunday.  
M. H. 7, clear total. W.  $6\frac{1}{2}$   
D. N. H. 12, clear  $\frac{2}{12}$ . W. 6  
 $\frac{1}{2}$  D. E. H. 5, clear total. W.  
6 D. N. H. 10, clear total. W.  
 $5\frac{1}{2}$  D.

Last Night one of the Boobies, resting upon the Lanthorn of our Vessel, was taken and brought down into the Cabin. They are a brown Bird, have large Wings, a long, sharp-pointed Beak, a white Crown, short, small Legs, and web-footed, but small; and, when in Hand, are far less than they appear to be when upon the Wing in the Air, the Body being scarcely bigger than a small-sized House-Pigeon. I retained it till Morning; when, being inform'd that one in the Ship wanted to kill it for Food, the Laws of Hospitality would not suffer me to yield a Stranger up to Death, that had come to us for Rest to the Soals of its Feet; therefore, to prevent farther Solicitation, I let it fly, sending it away in as good Condition as it was brought to me. Hospitality is that most amiable Virtue that all Nature seems to claim Shelter under; and it is a Mark of Inclemency, unworthy human Nature, for any one to distress, even a Brute-Animal, that flees to it for Shelter.

Manley, in his Book of *Wonders*, informs us, 'That a Sparrow, being pursued by a Bird of Prey, flew to the Bosom of one of the Senators of Athens for Protection; but the Inclemency of the Man was such, that violently flinging the poor, winged

winged Animal from him against the Ground, deprived it of Life thereby; whereat the Court was so offended, that he was condemned and banished the Senate for the same. Fully evidencing thereby, that their Sentiments of Clemency, and a merciful Disposition, was so necessary a Quality in human Nature, that a Man destitute of it was not worthy to hold any Place in Government. And this is so agreeable to all Nature, that even the Brutes themselves are not wont wholly to be unmindful of it.

By the same Author we are furnished with a remarkable Instance of this Nature: *Androcles* was the Slave of a noble Roman, who was Pro-consul of *Africa*. He had been guilty of a Fault, for which his Master would have put him to Death, but he escaped, and fled into the Deserts of *Numidia*; where, entering into a Cave he there found, a huge Lion, in no long Time after, entered also the Cave, and came to him: When, contrary to his Expectation, he did him no Injury; but laying his Paw in his Lap, with a complaining Noise, seemed to crave his Assistance. *Androcles*, who before had expected nothing but Death, being now somewhat recovered of his Fright, and observing the Lion's Paw to be much swelled, occasioned by a large Thorn that stuck in it, immediately pulled it out; and, by gentle Pressure, pressed out much of the noxious Fluid therein contained, which pro-

bably freed the Lion from the great Anguish he before suffered. Upon receiving this good Office, the Lion left him, and soon after returned with a Pawn he had just killed; which he laid down at the Feet of his Benefactor, and went off again in Pursuit of his Prey. This Pawn lasted him till he was supply'd with another. Thus lived *Androcles* for some Time; till, quite tired with that disagreeable Solitude, he went and delivered himself again into the Hands of his Master, who sent him to *Rome*; and condemned him to suffer Death by the Lions; at the same Time sending with him as many Lions as he could get, for a Present. The Day appointed for his Death, *Androcles* was placed in the Area of the Theatre, to fight with the Lion that should be let out upon him. Thousands of Spectators were seated above, according to the Custom of the *Romans*. At the appointed Time, a huge Lion was let out from his Confinement; and, having there been kept hungry, advanced with great Rage towards the Man as his Prey. But, upon his Approach towards him, on a sudden, he fell to the Ground, and crept upon his Feet, with all the Tokens of Submission and Respect. *Androcles* soon perceived that it was his old *Numidian* Friend, whom he had assisted in the Cave, and by whom he had been assisted. This strange Event greatly surprized the Spectators, who were no less astonished when the whole of the

the Affair was related to them; and, with united Consent, freed the Man from his Crime, and gave him the Lion as a Monument of Gratitude, not to be forgot. *Androcles* now returned the Lion all the Civilities he possibly could, both for those he had received from him while in the Cave, in the Desarts of *Africa*, and for this repeated one, in sparing his Life. *Dion Cassius* says, that he himself saw the Man leading the Lion about the Streets of *Rome*; the People every where gathering about them, and repeating one to another, *This is the Lion who was the Man's Host; this is the Man who was the Lion's Physician.*

This Day, at the usual Time, *Theophilus* gave us a Sermon upon Deck, and dwelt much upon the Duty of Prayer and Intercession, being extremely earnest in shewing the great Use and Benefit of attending constantly upon this Duty; by which alone, said he, we can obtain Access to God, and by which alone the Soul can be nourished with Food convenient for its everlasting Welfare: And hence Prayer is as necessary for the Soul, as Food is for the Body; as the one cannot subsist without temporal, so neither can the other without spiritual Food: Hence a good Man has Regard for the Good of those of his Household; as *Abraham*, who took Care to instruct his Family and Household in the Worship and Fear of God; in like Manner *Joshua* declares, *That as for him and his House, they would*

*serve the Lord.* *Theophilus* was now the more earnest in his Address, as supposing this the last Time he should have the Opportunity of persuading them to a due Care for their Souls; which, said he, is of the utmost Consequence, both from their exceeding great Value, as costing the Blood of the Son of God to redeem from Sin, and that when once lost, the whole World would not be a sufficient Ransom for it; and also from the terrible and eternal Anguish the Soul must suffer, when once suffered to be lost. O therefore! said he, would to God you would all well consider this, and shew all diligent Care for your immortal Souls. O! suffer them not to be lost and undone for ever, by neglecting their Welfare; be not weary in seeking everlasting Life; Jesus, the Friend of Sinners, is ready to receive you, if you will come unto him for Help: Be therefore patient in the Continuance of Well-doing; and then, yet a little while, and all your Trouble, Toil, Labour and Anxiety will end, and be succeeded by everlasting Peace and Joy.

During my being with you, I have not been wanting in seeking your Welfare, and using all possible Means for your Instruction; it indeed you turn a deaf Ear, and will not hear nor consider the Things which belong unto your eternal Peace, it is not in my Power to help you. Conversion belongs to God alone; and, if you will not believe, if you will not go

to him for Mercy and Pardon, it is no where else to be obtained. O therefore! that you were wise, that you would now in good Earnest apply your Mind to these Things, and consider what belongs to your everlasting Happiness. My Conscience beareth Witness of the great Love, the earnest Desire I have for your eternal Welfare, and therefore I speak the more earnestly to you, beseeching you, for the Lord's Sake, and for your own Soul's Sake, seriously to lay, these Things to Heart, and defer not the great Work of your Salvation till To-morrow, lest it prove a Day too late. But if you will still go on in your Sins, the Day will shortly come when we must all go hence; and then, tho' your souls are not gathered, yet will my Reward be with the Lord: And when we stand before his tremendous Judgment-Seat, you will then remember *Theophilus*, and, with everlasting Sighing, wish you had better regarded his Counsel, and have taken the Lord for your God.

This Morning, from One o'Clock to about Four, we lay to and drove, not knowing what Distance we might be from Land; and lest, perhaps, we might pass by it at Night, and not see it. Our Course, since Yesterday, take as follows:

H. 2, M. 5. Course W. N. W. Wd. E. N. E. Fair. H. 4, M. 5. H. 6, M. 3. W. N. W. and M. 3 W. H. 8, M. 5. Shortened Sail. H. 10, M. 6. H. 12, M. 6. H. 2, M. 2.

Lay to, up N. Fell off N. by W. seven Glasses. H. 6, made sail. H. 8, M. 6. Out all Reefs. H. 10, M. 5  $\frac{1}{2}$ . H. 12, M. 6. Miles total 106. Sum total 3518. Lat 13 Deg. Long. 59 Deg. 11 Min.

According to our Reckoning we should now have the Sight of Land, which as yet don't appear, tho' hope shortly it will. The Sea here greatly abounds with Flying-Fish, great Numbers being continually flying on both Sides our Vessel; which farther inclines me to think that *Barbadoes* is near at Hand, where such Plenty of these Fish are taken.

Dec. 19, (Journal 80) Monday. M. H. 7, clear  $\frac{11}{12}$ . W. 4 D. N. H. 12, clear  $\frac{10}{12}$ . W. 3 D. E. H. 5, clear total. W. 2 D. N. H. 10, clear total. W. 2 D.

This Morning early we had the Satisfaction of making Land, and hope in a few Hours now to obtain our desired Haven; a Happiness we have been long wishing for, as a Place wherein, for a while, we hope to rest from the Fatigues of the Sea.

This Day is five Weeks since we sailed from *Gibraltar*. The Appearance this Island makes is extremely agreeable. The Land is pleasingly variegated with Ground rising and falling; none very high, nor any extremely low.

By Eleven o'Clock we were a-breast of the North Side of the Island; which makes, by far, the most delightful Appearance



of any Tract of Land I ever saw. It is most pleasantly variegated with green Fields, Trees, Hills, Dales, and Houses every where interspersed, in a most delightful Manner: Of all which I hope to be able to give a better Account, in a short Time, by a nearer and more particular View thereof.

Somewhat after Eleven o'Clock we passed by *Needham's Fort*, which we saluted by our Guns, and were re-saluted by the same: Soon after which we saluted a Man of War, which lay beyond the Fort. Here we fired seven Guns, and were re-saluted with five; it being, as I am inform'd, the Custom of King's Ships, to return two less than is given them by Merchantmen.

Somewhat before Twelve o'Clock we cast Anchor in *Castile-Bay*, which faces *St. Michael's*, generally called *Bridge-Town*. In this Bay lie at Anchor two Men of War; one of which, it is said, was run away with from *Guinea*, by the first Lieutenant, and after brought here by the Boatswain, who found Means first to secure the Lieutenant when drunk, and then made the best of his Way hither. This is a forty-gun Vessel; on board of which, I am inform'd, the Lieutenant is now Prisoner. Our Course, since Yesterday, take as follows:

H. 2, M. 6. Course W. Wd. E. by N. Fair. H. 4, M. 6. H. 6, M.  $5\frac{1}{2}$ . H. 8, M.  $5\frac{1}{2}$ . Shortened Sail. H. 10, M. 4. H. 12, M.  $4\frac{1}{2}$ . Lay up, with our Head Northward.

Morning saw Land. Miles total 63. Sum total 3581.

Soon after coming to Anchor, we were visited by several of the Gentlemen of the Town, who were dressed in very thin, light, airy Habits, with thin Caps on their Heads, instead of Wigs; when staying a while, they again returned.

In the Afternoon I went on Shore, and took a small View of the Place and Town. This is the principal Town upon the Island. It is long, bordering upon the Harbour, and lies somewhat low. The Buildings, for the most Part, make but an indifferent Appearance; very few above two Stories high, and are generally provided with Balconies. The main Street is called *Broad-Street*, which is pretty wide, and agreeably airy. The Inhabitants seem to be of a civil, complaisant Disposition. There are many Blacks; which, for the most Part, have no more Covering on than what Decency requires to cover their Nakedness, being provided with neither Shirt, Shoe nor Stocking, and many of the Children are quite naked: Yet there are a few well-looking Blacks, and neatly habited; but these are said to be kept as Women of Pleasure.

The Inhabitants here go very thinly clad. The most common Dress seems to be a Linnen Banyan, with thin Caps, hardly any to be seen with Wigs. It affords me a Satisfaction that I am got safe on Shore, but the being an entire Stranger, the Oddness

of Habits, and the great Appearance of Blacks, occasions all Things for the present to seem strange to me: And, indeed, this is one of the great Inconveniences that attends travelling into strange Countries: The Want of the Knowledge of the Manners of the People, and Customs of the Place, falls as a Weight upon the Spirits, whereby the Ideas become confused and irregular. Hence then is the great Happiness of Knowledge, in Things pertaining to social Life; this begets an easiness in the Mind, and calms the Spirits into a great Serenity: Yet, among Christians, this Uneasiness of the Mind greatly ceases; for those who sincerely love the Lord Jesus are always free and open, willing to communicate, and glad to distribute to the Necessities of their Brethren in Christianity. Here a Stranger no longer esteems himself among Strangers but Brethren, where all Reserve or Restraint upon the Spirits, thro' Fear of offending, vanishes; since being all Members of the same Body, they love as Brethren, and rejoice with Freedom, having Fellowship one with another. Was this the happy Case of all, and the Kingdoms of the World were become the Kingdoms of the Lord, and all Nations were become his People, we should then be a happy People indeed, and a Chain of Peace, Harmony and Friendship would reach throughout the Universe. After taking a cursory View, as Time would

permit, I again returned on Board.

*Dec. 20, (Journal 81) Tuesday* M. H. 7, clear  $\frac{1}{2}$  W. 2 D. After a Shower to 6 D. N. H. 12, clear  $\frac{1}{2}$  W. 5 D. E. H. 5, clear total. W. 2 D. N. H. 10, clear total. W. 2 D.

I went this Day and took a farther View of the Place. In my Way I was kindly receiv'd and entertain'd by an Inhabitant of the Town. I find the People in general very courteous and civil; of a ready, communicative Disposition to Strangers; open and free in their Behaviour; of willing Information, to such as desire their Assistance; and seem to dwell in much Love and Harmony with each other. It gives me no small Satisfaction to observe human Nature acting so much becoming itself, since nothing tends more to the mutual Peace and Happiness of Society, than an open, free-hearted, sincere Disposition one towards another, as Members thereof. Here is kept a Negro-Market, where are sold great Variety of Provision of different Sorts, both of Bread-kind and Mear, but chiefly salt Provision; as likewise Fish in Plenty, particularly Flying-Fish. Enough of these may be had for a Bit, or Royal, to dine, half a dozen People. Some of them were a Foot long, whose Wings measured somewhat better than six Inches; some of which I cut off, and extended them open to dry. I have, as yet, seen nothing here but what is commendable, and hope the

D d Report

Report I have had of the great Immorality of this Place may not be well grounded; but as there seems to be such a Spirit of Humanity subsisting, so also a Spirit of Christianity may likewise prevail; and that a better Acquaintance will give me the Opportunity of reporting better Things than has been reported to me of these Parts. Happy it is, when evil Reports prove less evil; and, more especially, when Experience will enable one to turn the evil Report into a good one.

Characters of a Country and People ought to be given with Care and Circumspection. Circumstances should be considered; and, in Matters doubtful, the best Construction should be admitted: For as a Character is sacred, it cannot be violated, even when it concerns only a single Person, without grievously sinning; but when it is of a far more extensive Nature, it becomes one of the greatest Evils, which deserves the severest Punishment, and has incurred the Displeasure and Punishment of God in a most signal Manner. Thus the *Israelites* who were sent to spy out the Land of *Canaan*, by bringing an evil Report upon that Land, brought thereby swift Destruction upon themselves and all that Generation, two only accepted, who did not join in that evil Report. *Numb. xiv. 1, 2, 3, &c.* Truth should be the constant Attendant upon Words; and, as Words are the Conveyances of our Minds to others, they should

ever be the faithful Indexes to the Thoughts, and the constant Attendants of Truth and Sincerity to the Mind and Actions; ever attended with Faithfulness in the Account of Things, neither turning to the Right nor to the Left, according to the Power of the Reporter. God is styled a God of Truth, and nothing tends more to a Person's Reputation than to imitate God herein: Hence the wise Man advises, 'Strive, says he, for the Truth unto Death, and the Lord shall fight for thee.' *Ecc. iv. 28.* And as Truth is of such mighty Importance to us here, so more particularly is it absolutely necessary for our Well-being hereafter; since it is declared by the God of Truth, *That lying Lips are an Abomination to the Lord, but they that deal truly are his Delight.* *Prov. xiii. 22.* Again it is said, *All Liars shall have their Part in the Lake that burneth with Fire and Brimstone, which is the second Death.* *Rev. xxi. 8.* And that we may not be taken away in this Sin, our Regard for Truth should ever remain with us, that at our going hence our Conscience may bear Witness to the Truth; and go hence we must, how soon we know not: But how distant soever the Time may be, yet since it is certain it will come, it highly concerns us daily to allot some Portion of our Time for this momentous Period. The Meditation upon the Period of our final Existence here, is a Consideration which, of all others, should each Day engross

Part

Part of our Time. The Principles of Self-Love, as we are Men, will, by due Consideration, make us enquire what is like to become of us after our Desolution; and our Conscience, as we are reasonable Creatures, much more as we are Christians, will inform us, that according to the Good or Evil of our Actions here, we shall hereafter be translated to the Mansions of eternal Bliss or Misery: And when we consider how suddenly this may come upon us, it should fill us with a cautious Circumspection, and remind us how watchful we ought to be over ourselves. 'The Consideration, said a Christian Soldier and Divine, that my Being is precarious, moved me many Years ago to make a Resolution, which I have diligently kept; and to which I owe the greatest Satisfaction that a mortal Man can enjoy. Every Night, before I address myself in private to my Creator, I lay my Hand upon my Heart, and ask myself whether, if God should require my Soul of me this Night, I could hope for Mercy from him? The bitter Agonies I underwent, in this my first Acquaintance with myself, were so far from throwing me into Dispair of that Mercy, *which is over all God's Works*, that they rather prov'd Motives to greater Circumspection in my future Conduct. The oftener I exercised myself in Meditations of this Kind, the less was my Anxiety; and by making the Thoughts of Death familiar, what was at first

so terrible and shocking, soon became the sweetest of my Enjoyments. These Contemplations have indeed made me serious, but not sullen; nay, they are so far from having sowerd my Temper, that as I have a Mind perfectly composd, and a secret Spring of Joy in my Heart, so my Conversation is pleasant, and my Countenance serene. I taste all the innocent Satisfactions of Life pure and sincere. I have no Share in Pleasures that leave a Sting behind them, nor am I cheated with that Kind of Mirth, *in the Midst of which there is Heaviness.* This is so worthy of Imitation, that I can't but earnestly wish it was generally transcribed into Practice.

Dec. 21, (Journal 82) *Wednesday.* M. H. 7, clear  $\frac{1}{2}$ . W. 2  
D. N. H. 12, clear total. W. 2  
D. E. H. 5, clear  $\frac{1}{2}$ . N.  
H. 10, frequent hasty Showers.

This Day accepting of Yesterday's kind Proffer of the Use of a Horse, I went about three Miles into the Country, and waited upon the Governor, then at General *Applewhite's*, by whom I was courteously received. The Way, in passing thither, afforded great Variety of agreeable Prospects. Almost every Place is husbanded to the best Advantage, and much Ground occupied in Sugar Canes: These are Plants which grow in Height, less or more, according to the Goodness of the Soil in which they are planted, increasing from five to ten or twelve Feet high, but the first Height is the most general.



ral. They grow pretty thick, five or six in a Body together. The Stem is about one Inch, and sometimes more in Diameter, and the thicker it is, the more Sugar it is generally reckoned to yield; and which, if of an amber Colour, when cut, the better the Sugar. The Blades are green and spreading, affording to the Eye a pleasant Prospect at a Distance. It abounds with Joints, and is so pleasant to the Taste, that it is frequently used by Persons of all Ranks as a Sort of agreeable Regale, biting and sucking the Juice of the Cane. The Blades are said to be good Fodder for Cattle.

Here are also some Fields of *Indian* and *Guinea* Corn; several different Sorts of Trees, viz. large Tamarinds, Wild Figs, &c. and some called the *Wonder of the World*; but why so called I could not learn, having nothing remarkable in or about them, that I could observe, to warrant that Appellation. In some Places were a Sort of Shrub, bearing the Resemblance of small Apples, which were said to be Poison.

The Road for travelling, in some Places, was pretty good; in others, but indifferent. The General's House is pleasantly situated upon a rising Ground, commanding an agreeable Prospect. Before his House are several Cabbage-Trees; some of them are very tall and slim, and are said to be so very strong, tho' extremely fibrous, as hardly ever to be known to be blown up by Hurricanes. The Top is

what is called the Cabbage Part, where it is green about three Feet in Length. To come at this the Tree is cut down, and that Part cut off and stripped of its outward Skin. The remaining Pith is very white, and is generally cut into Junks and boiled; when it somewhat, in Flavour, resembles the Bottom of an Arrichoke. Sometimes they are pickled, and at other Times they are split into thin Slices, and with Vinegar serve as a raw Sallad. This is one of the straightest as well as tallest Trees I have any where seen, rising like a straight Pillar, without Branches, till near the Top. The Body is smooth, and its thickest Part is near the Ground, when it tapers down to the Insertion of the Roots in the Earth, which beautiful Form is peculiar to this Tree. The Surface of the Tree is brown, or Ash-coloured; its Branches, when full grown, are about fifteen or twenty Feet long, more or less, strongly set on the Trunk, and alternately rising one above the other. These Limbs somewhat resemble the Branches of the Palm-Tree, mentioned in a former Journal, while at *Gibraltar*, bending somewhat downwards, in the like Manner. As the Tree increases in Height, the lower Branches shed off; the Marks of which appear upon the Body of the Tree as so many *Vestigia*, or Marks, Year after Year.

After a most agreeable Ride, being returned in the Evening, I went to see Mr. *Leak's* House and

and Gardens, at a little Distance from Town, and are reckoned very extraordinary ones, far exceeding any of the like Kind in the Island. Among other Plants in this Garden, is one called the *French Guava*, the Leaves of which are said to be a good Cure for the Itch, by rubbing the Parts affected therewith. It bears a long Pod, which has many black Seeds in it. All Things here appear new to me, shewing a great and pleasing Variety in the Works of the great Creator; whose Wisdom, in the Beauty of the Creation, bespeaks him to be of infinite Wisdom: An Object truly lovely, and worthy of the utmost Esteem and Adoration: And every true Worshipper of this God may truly say, *Who is so great a God as our God?*

Dec. 22, (Journal 83) *Thursday*. M. H. 7, clear  $\frac{1}{12}$ . W. 3 D. N. H. 12, clear total. W. 2 D. E. H. 5, frequent Showers to 6 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

Providing myself with a Lodging Yesterday, I this Day removed my Baggage from on board, and took my Leave of the Vessel. This Island has Plenty of wild Fig-Trees, out of the main Branches of which grow great Plenty of small Filaments, descending till they touch the Ground, then taking Root, grow into strong Supporters of the Branches of the Tree, which are apt to spread far from the Center of Gravity; and being not the strongest of Wood, ren-

ders such Supports more necessary for the Well-being of the Branches. From the sprouting forth and hanging down of these Filaments, which by some are called Beards, it is conjectured that this Island took its Name *Barbadoes*. In its utmost Length it is said to be somewhat better than twenty Miles, and somewhat better than thirteen Miles in Breadth, and in Circumference about fifty-four Miles. Lat. 13 Deg. 10 Min. Long. 58 Deg. 49 Min.

Its first Appearance from the Sea, to the Eastward, is somewhat hilly; to the South-West and North-West, more level. Its Surface appears generally covered with a graceful Verdure, by the growing of Sugar-Canes, &c. and is so every where furnished with Inhabitants, that it much resembles a scattered Village in the Midst of a Garden. The Inhabitants have great Reason for Thankfulness in the Blessings they enjoy; and, I trust, here are many sober, well-disposed Persons, who acknowledge the Lord for their God.

Dec. 23, (Journal 84) *Friday*. M. H. 7, cloudy  $\frac{1}{12}$ . W. 3 D. N. H. 12, clear total. W. 2 D. E. H. 5, clear total. W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

The Inhabitants here feed much upon what they call Bread-kind, among which is reckoned Cakes, made of the Root of a Plant called *Cassavi*. This, tho' it be but a Plant generally about three

three or four Feet in Height, and no large Stem, yet it has a Root considerably large. The Head of the Plant is generally round and bushy, and is distinguished into white and red Cassavi. What is very remarkable in the Root of this Plant, is, that tho' it be the most common of all the Bread-kinds, yet the Juice of it is said to be so strong a Poison, that it soon occasions the Death of any Animal that takes it. The Method of preparing it into Cakes is, by first washing and scraping clean the Surface of the Root; after which it is grated small, and hardly pressed to cleanse it from the Juice; then it is sprinkled or laid thin upon a round, moderately thin Plate of Iron, of about a Foot and an Half, or two Feet Diameter; which, being placed over a gentle Fire, as the Moisture evaporates, the Parts of the grated Root strongly adhere to each other, and by the Time the Side is become brown, will bear to be turn'd on the other Side; which also, when become brown, is removed and kept for Use. When there are Plenty of these baked, they are frequently laid upon House-Sides, or in Places where the Sun may shine strongly upon them, which farther dries and hardens them: And tho', at best, this Sort of Bread ever appeared to me in Harshness somewhat resembling fine Saw-dust, yet Use has made it so agreeable to some of the Inhabitants, that they prefer it to Wheat-Flour-Bread; and is of so common a

Use, that in some Places it is the only Bread they have to furnish the Table with. It is reckoned hearty Food, and of good Use in dropical Cases. Perhaps in all the vegetable Kindgom, the like to this Plant is not to be found, that has in it the Qualities both to kill and cure, destroy and save Life in so eminent a Degree; and may be considered as emblematically to prefigure that Bread of Life that cometh down from Heaven, which is a Savour of Life unto Life, to those that feed upon it by Faith; but of Death unto Death, to those that make no Account of his Merits, and feed upon him in Unbelief.

*Dec. 24, (Journal 85) Saturday. M. H. 7, clear total. W. 1 D. N. H. 12, clear total. W. 2 D. E. H. 5, clear total. W. still. N. H. 10, clear total. W. still.*

About Three o'Clock this Morning Music began to play in the Streets, and continued till near Six. It consisted of the Violin and Hautboy, which were play'd by Negroes walking the Streets backwards and forwards. It seems this is the usual Custom here of ushering in *Christmas-Day*, as in *London* it is by ringing of Bells. Negroes here are the most common Musicians, who also are taught every Kind of Artifice: Hence they are principally employ'd in Building, as Carpenters, Masons, Bricklayers, &c. Carting is here chiefly performed by Oxen; sixteen or eighteen are sometimes

times employed in drawing one Cart, but they are nothing equal in Largeness to the Oxen in *England*, and generall look very poor.

I have before mentioned that the Market here is kept by Negroes. This, as it was a Novelty to me, so it appeared very disagreeable at first Sight, nor had I any Inclination to like what they handled. They have Variety of Pot-Herbs, Roots, &c. Fish, salt Meat, Pease, Lettuce, Radishes, Cucumbers, Eggs, &c. Here are no fresh Meat Butchers-Stalls; but, when Meat is killed, the Butcher goes about from House to House, enquiring who wants, what Part they would have, and how much. The Butchers here are also Negroes, few white People being employed about any Sort of laborious Work.

Tho' it is now the Winter Season here, yet the Air is so warm that Cloaths, except for Decency sake, are unnecessary. The Country every where is exceeding pleasant, of which a most agreeable Prospect is afforded me from my Lodging, at Mr. Cogan's, a large, well-built, strong, brick House, four Stories high, in *Broad-Street*, near the Market. I don't know of such another Building, of that Magnitude and Height, in the whole Town.

One great Inconvenience, with Regard to Night's Rest here, are the Musketoos. These, tho' no large Flies, yet are extremely troublesome, being a Sort of human Blood-Suckers; and are

here in such Plenty, that there is no keeping free from their Assault, except provided with what is called a Musketo-Net, which is generally made of Gauze, and falls down in the Manner of Curtains, closely inclosing the Bed all round: This prevents their coming into it, to disturb the Comforts of natural Rest. When they are near, they are discovered by a continual, disagreeable Buzing in the Ears. Such therefore as intend for this Place would find it of no small Benefit to furnish themselves with one of these Sort of Nets, or at least with Gauze sufficient to make one when there.

This Evening I went to visit a Gentleman in the Town, of good Acquaintance and agreeable Conversation. There I was courteously received and entertained. This Gentleman is in the Commission of the Peace; and, among other Things, inform'd me of one Law peculiar to this Island, viz. in Case a Person contracts a Debt, not exceeding eight Pounds, and seeks to avoid the Payment thereof by attempting to leave the Island, he is liable to an immediate Arrest, and compelled within twelve Days to pay the Debt; and if the Creditor has no Witness to the Debt, he must swear to the Justness of it, or the Debtor must swear that he does not owe what is demanded of him.

The Business of this Island, I am inform'd, is regulated and carried on by a Court of Council



cil and Assembly. The one is composed of the principal Gentlemen of the Island, whose *Mandamus* is sent them from *England*; and, if I mistake not, consists of twelve in Number, whose Chief is the Governor. The Assembly, which is called the Lower House, and is said to consist of two Members from every Parish; which, being eleven in Number, amounts to twenty-two in the whole. By these Gentlemen the Laws and Rules for regulating the Island are made, and either rejected or confirmed by the Upper House, as they are either approved or disapproved. Moreover the Lower House, upon sending Acts to the Upper, if there is made by that House such Alterations as they do not approve, they will not receive it when sent back to them, but lay it aside, as is sometimes done by the House of Commons in *England*. In the House of Lords and Commons there, Business is begun with Prayer preceding: In the one it is performed by the youngest Bishop, in the other by the Speaker's Chaplain; but whether this commendable Practice is observed here I know not, yet it is the Apostle's Precept, that by Prayer and Supplication we should, at all Times, let our Requests be made known unto God.

*Dec. 25, (Journal 86) Sunday.*  
M. H. 7, clear  $\frac{7}{12}$ , after a Shower 7 D. W. 1 D. N. H. 12, showry to 7 and 8 D. E. H. 5, clear  $\frac{1}{12}$ , Wd. 2

D. N. H. 10, clear  $\frac{10}{12}$ . W. 2 D.

This being the great Festival called *Christmas-Day*, the happy Opportunity was offered of attending divine Service, and partaking of the great Supper of the Lamb, instituted by him before the offering his Body upon the Cross for us miserable Sinners, as a Memorial of his exceeding Love, saying, *Take, and eat this in Remembrance of me.* The Pleasure resulting from the Opportunity of attending the House of God, can be known only by those that love him. It is a Secret which the World is unacquainted with, and a Stranger intermeddleth not with it: But the Psalmist informs us, that such was the Pleasure he found herein, that he was glad when any said unto him, 'Let us go into the House of the Lord. (*Pf. cxxii. 1.*) For one Day in thy Courts is better than a Thousand; yea, says he, I had rather be a Door-keeper in the House of the Lord, than to dwell in the Tents of Wickedness. O! how amiable are thy Dwellings, thou Lord of Hosts! my Soul hath a Desire and Longing to enter into the Courts of the Lord; my Heart and my Flesh rejoice in the living God. Blessed are they that dwell in thy House, they will be always praising thee. (*Pf. lxxxiv. 1, 2, 4, &c.*) For the Lord God is a Light and Defence, the Lord will give Grace and Glory, and no good Thing will be withheld from them that live a godly Life. O Lord God

God of Hosts, blessed is the Man  
that putteth his Trust in thee.

Pf. lxxxiv. 12, 13.

The Congregation attending  
divine Service this Day was  
large, and a considerable Num-  
ber waited the Reception of the  
Lord's Feast; among whom was  
the Governor, and his Secretary.  
I could not but esteem this one  
of the most delightful Sights I  
had seen, since my leaving *Lon-*  
*don*; and the Prospect of such a  
Number waiting upon this holy  
Ordinance, tended much to re-  
move the Prejudice I had by  
Character received, of the great  
Immorality of this Place: For  
however the Wicked and Pro-  
fane may, out of Custom, attend  
the House of God, yet very sel-  
dom it is that they will presume  
to approach the Lord's Table.  
This seems to be the Criterion  
to distinguish between those that  
fear God in Truth and Sincerity,  
and those that fear him not.

This is a pretty large Church,  
and dressed out, at this Season,  
with divers Sorts of Greens, as  
they commonly are at *London*.  
It is furnished with Galleries on  
each Side, and has a small Or-  
gan. The Roof is ceiled; and  
the Body of the Church, with  
the Galleries, will suffice to hold  
a large Congregation. Its Win-  
dows, except those about the  
Communion, are generally un-  
glazed. The Governor's Pew  
is conveniently situated for hear-  
ing: It is large, lined with red,  
and furnished with an Elbow-  
Chair in the Middle, which is  
also lined in the same Manner.  
The Communion-Table is placed

in a pretty large, square Area,  
railed in. The Governor ap-  
proaching, first receives the  
Sacrament; and, being returned  
to his Seat, others presenting, it  
is then presented to them. Here  
is also a pretty neat Steeple, fur-  
nished with a Ring of ten Bells.  
The Church-yard is set round  
with Cocoa-Trees, which gives  
an Ornament to it. It is pretty  
large, and said to contain a great  
Number of Dead. The Income  
of this Living is said to be two  
Thousand a Year Currency, by  
some; tho' others considerably  
reduce its Value. It is called  
St. *Michael's*, and the Minister  
is Commissary of the Island.

Dec. 26, (Journal 87) *Monday*:  
M. H. 7, clear  $\frac{1}{2}$ . W. 1 D.  
N. H. 12, clear total. W. 2 D.  
E. H. 5, clear total. W. 1  
D. N. H. 11, clear  $\frac{1}{2}$ . W.  
Still.

It now being Holiday-Time  
here with the Negroes, it makes  
them very noisy, reprobate, and  
disagreeable; which, no doubt,  
is greatly owing to their wretch-  
ed Ignorance, that being the  
Source of all Vice and Profane-  
ness. And it is a Matter to be  
here much lamented, that the  
Negroes are suffered to continue  
in so great Ignorance, Infidelity  
and Idolatry. Very few of  
them are to be seen attending  
the publick Worship of God,  
except such as attend as Servants,  
to wait upon their Masters, or  
Superiors, with their Books, &c.  
the Generality of whom not being  
instructed in the Nature of  
Christianity, seem altogether re-  
E c gardless

gardless of what they hear, affording little or no Attention thereto. I can't think but this affords just Matter of Concern, as that which hereafter will prove of dreadful Consequence. It was the Complaint of God of Old, *My People are destroyed*, says he, *for lack of Knowledge*. Hosea iv. 6.

Dec. 27, (Journal 88) *Tuesday*.  
M. H. 7, clear  $\frac{9}{12}$ ; but very early was hard, hasty Showers, and very disagreeably warm.  
N. H. 12, clear  $\frac{11}{12}$ . W. 2 D.  
E. H. 5  $\frac{1}{2}$ , clear total. W. 1  
D. N. H. 10, clear  $\frac{10}{12}$ . W. still.

The Weather is now so very warm, that the additional Heat, tho' from the Covering even of thin Cloaths, is disagreeable. It is said, at present, to be much hotter than usual here, at this Time of the Year. There is such a continual Cabal now here with the Negroes, that it makes it very disagreeable; and, what much adds thereto, is that they are so very reprobate, Cursing and Swearing so horribly, as even nearly to equal the *Gibraltar Soldiers*.

I have before mentioned the Cocoa-Tree, as that which grows in the Church-yard, affording an Agreeableness to the Repository of the Dead. By farther observing these Trees it may be remarked, that they are so much like a Cabbage-Tree, at a Distance, that one may be taken for the other; but, upon a nearer View, they considerably differ from them, as being generally

by much not so strait, nor beautifully shaped. They seldom grow so neatly smooth, nor are they of that pillar-like, regular Form; yet some of them are very strait and tall, upwards of fifty Feet high: Tho' in this they differ from other Trees, that they are sometimes thicker some Yards high than near the Surface. The Wood is also like that, veiny, fibrous, and a good deal of the same Colour, but by far not of so smooth a Surface; yet the Branches grow from the Body somewhat longer, the Leaves are more agreeably regular, and spread somewhat more than the Cabbage. They somewhat resemble those of the Palm-Tree: Not broad, tho' long; and, bending down, being wavered with the Wind, is extremely agreeable. These, as well as the Palm and Cabbage-Trees, grow only near the Top of the Tree, falling off as the Height of that increases. At the Top grows the Flower, somewhat resembling the Tossing of *Indian Corn*, or a thin Ear of *Wheat*. As this Bloom sheds off, the Cocoa-Nut comes on; at first very small, but in Length of Time grows to be considerably large. This Tree, if planted in a good Soil, is said to begin to bear in about five or six Years, and the Fruit will come to its Maturity in about six Months Time. When ripe, the outward Part, or Husk, oft-times splits. The Nut is inclosed in that, being covered with a thick, fibrous Coat, that may be divided into various *Lamina*, and sometimes is so divided.

vided; whose Texture much resembling coarse Buckram, serve as natural Strainers, and are, by some, used as Milk-Strainers. The Shell of the Nut is very hard: At one End, *viz.* next the Stem, it has three Eyes, or Indentations; one of which may very easily be perforated, but the others not so easy. The internal Part of the Nut-shell is filled with clear Water, of a sweet, oily, weak Taste; which, by Degrees, jellies to the Side of the Shell, and in Time increases more and more, till it becomes perfectly ripe; when, from a Jelly of a bluish Hue, it becomes a hard Kernel of a milk-white Substance, adhering better than a Quarter of an Inch thick quite round the Shell. As this Kernel ripens, the inclosed Liquor alters its Taste and Colour, and becomes more and more vinous, brisk, and sparkling; so that when the Kernel is full ripe, it affords a most agreeable Liquor, which is called *the Milk of the Cocoa-Nut*, and drinks with a lively, sparkling Briskness, and pleasant Flavour. The Inhabitants are fond of this, as a pleasant Drink in hot Weather, and in feverish Complaints. The Kernel is agreeably tasted; and, by some, eaten as it is: By others, it is grated and made into Cakes, Tarts, &c. which eat very agreeably, and are flavoured somewhat resembling Almonds. A large Nut, while the Kernel is yet a Jelly, will contain about a Pint of Water; but, when the Nut is ripe, in Proportion to

the Thickness of the Kernel; the Liquor, or inclosed Milk, is diminished, and perhaps reduced to somewhat better than Half a Pint. Some Time after the Nut is arrived to its full Perfection in Growth, the external Husk, or outward Coat, turns brown, and shrinks; and, in about the tenth Month, is apt to fall from the Tree, if not before gathered. One Tree bears a great Plenty; and, while some are ripening, others are just coming into Being. I can't but esteem this a very extraordinary Nut, which furnishes both Meat and Drink to the weary Traveller; and is another Instance of the great Variety and Use of the Works of the great Creator, who has furnished out the Works of his Creation in such Manner, that while they delight the Mind, also please the Palate and recruit the Spirits. These Trees flourish well in sandy Ground. The Rats are great Enemies to the Fruit: They run up the Trees, get upon the Fruit, and gnaw till they get thro' the Shell, whereby the Fruit perishes and falls down. These Trees, tho' some of them are very tall and strait, yet the Negroes here will ascend them with a surprizing Swiftmess, laying hold of the Tree with their Hands, one on one Side of the Tree, and the other on the other; and, claping their Feet against the Body of the Tree, ascend it by Steps, almost as tho' ascending a Ladder. Great Pity it is that these poor Creatures, who excel in some Things, should



should be wholly wanting in the *One Thing needful*; and that no one should reach out to them a friendly Hand, to shew them the Way to the Friend of Sinners; who, looking beyond the outward Surface, regards only the Heart: Which when faithful to him, however the Body may be in Bondage and Slavery here, yet ere long it will be the Lord's Freeman for ever.

*Dec. 28, (Journal 89) Wednesday.* M. H. 7, clear  $\frac{10}{12}$ . W. 2 D. N. H. 12, clear  $\frac{11}{12}$ . W. 2 D. E. H. 5, clear  $\frac{10}{12}$ . W. 2 D. N. H. 10, clear  $\frac{11}{12}$ . W. 2 D. and very warm.

The Value of Money here differs from what it is at *Gibraltar*. An *English* Shilling goes for Fifteen-pence, a Pistreen also for the same. Other Pieces, call'd Carolusses, which in Value here are Three-pence less than the Pistreens, and go for one Shilling. Pistoles go for One Pound two Shillings and Six-pence each; Guineas at One Pound seven Shillings and Six-pence; Moidores at One Pound seventeen Shillings and Six-pence. Gold goes here by Tale, the Value of each different Coin being fix'd at a certain Value, but Silver is frequently weigh'd; tho' when paid without, it also goes at the Value fix'd upon, as afore-mention'd. Many of the Inhabitants here seem much to delight in Musick and Dancing; tho' for an Exercise of that Nature, this Climate is not very favourable, as being by far too hot: But Minds set on Pleasure

will run many Hazards to gratify them, however Misfortunes may attend them for the same. How infinitely happy would it be for us, did we but place an equal Delight in pleasing our Creator, as we do the Creature? Whatever Danger or Misfortune might happen to befall us therein, would not, as in the other Case, tend to our Prejudice, but greatly to our Comfort and future Advantage; yea, should we meet with Death in this Labour of Love, for the Lord of our Salvation, Salvation would thereby be the sooner arrived at, and Death to such prove the Beginning of Life and Glory. To die for the Honour of Christ, is the surest and shortest Way to Glory; whereas to meet with Death in the Pursuit of our own Pleasures, oft times proves the melancholy Means of a quick Dispatch to Shame, and everlasting Contempt and Misery.

*Dec. 29, (Journal 90) Thursday.* M. H. 7, clear  $\frac{10}{12}$ . W. 1 D. N. H. 12, clear  $\frac{11}{12}$ . W. 3 D. E. H. 5, clear  $\frac{10}{12}$ . W. 2 D. N. H. 10, clear  $\frac{11}{12}$ . W. still.

The continual Heat of the Air here, makes a Breeze of Wind extremely pleasant. This Place greatly abounds with Negroes, which in Number far exceed the Whites. They make very different Appearances; some are quite naked, others nearly so; some are half cloathed, others fully so, tho' the Number of these latter is but small. Here

are also some Negroes that are called kept Mistresses, which are the handsomer Sort, and well dressed. Is it not Matter of Surprize that human Nature should act so extremely below its Dignity, and suffer Lust so far to carry it beyond the Bounds of Decency, as to chuse those for their Companions in the Dark, which they are ashamed to be seen with in the Light? But of these it may be truly said, *They love Darknes rather than Light, because their Deeds are evil.* Some Negroes are of a ready Wit and tractable Disposition, endowed with Capacities to make a happy Improvement in what they are instructed; and, while I observe this, I can't but think that they might be as capable of learning Christianity as other Things, and as soon become Proficients in their Redeemer's Knowledge as in Musick, or any other Art, if the same Care was taken with them in the one as there is in the other: But while worldly Gain is preferred to Christian Love, the Labour of the Bodies of these poor Slaves will always be preferred to the Good of their Souls, and so much will be required of the one as will leave no Room for the other. Some of these Negroes are in Temper very morose, ill-natur'd, lazy and surly; but are not many white People so also? the Body of in-dwelling Sin having got great Dominion over them, and the continual Course of Ignorance they are kept in, will not allow them to improve their

Morals. These have no Fear, but what is extremely slavish; nor no Instructor, but the Whip and the Scourge; which, poor Wretches! is often exercised upon them in a very severe Manner. For this Purpose are particular Persons called upon, who undertake that Office for a certain Stipend a Year; some Houses give him Twenty Shillings, others more, and some less. These are generally called by the Name of *Jumpers*; for what Reason I know not, except the poor Wretches, who are often made to jump and skip about by the Stroke of their Whips, should first give them that Name. As soon as it is determined to punish a Negro, one of these Persons is sent for, and with a long, strong Scourge, that leaves deep Impressions at every Stroke, they are scourged, having their Thumbs or Hands first tied together, and sometimes tied to an appointed Place: And this Scourging is so frequently used here, that hardly a Day passes but the Noise thereof is sounding in one's Ears; and which, to me, is indeed one of the most disagreeable Things I have yet met with here. But what renders it still more disagreeable to me, is the Consideration of the Sufferings these poor, unhappy Wretches undergo here, without its tending to their future Benefit hereafter. Did they thus suffer for Christ's Sake, happy would it be for them: Or were they taught so to live as to have a future Hope

of

of Rest, however wretched their present Situation might be, yet it could not be long before Death would put a happy Period to it, and for ever make them free in the everlasting Enjoyment of Peace and Happiness; but being kept in continual Blindness and gross Ignorance, like the Brutes that perish, alas! how wretched is it that ever they were born! since the cruel Slavery they suffer here, is in all Probability but an Introduction into a much more miserable one hereafter: And hence, what infinite Reason have those for continual Thankfulness, who are not under the like deplorable Circumstances? since no one having Power to give Life and Being to himself, cannot chuse in what Condition he shall be born, by whom begot, or by whom brought forth; and therefore to divine Providence it is owing, that he is made to differ herein: Which Happiness, of being born to Freedom and Plenty, however great it is, yet if it be not duly improved, will not be durable; on the contrary, if spent in Rebellion and Disobedience, will shortly terminate in this Life, and in the next be reduced to a more wretched Condition than these poor, afflicted Slaves, since where more is given, more will be requir'd; and those who suffer five Talents to go unimproved, will suffer five Times greater Punishment than those who suffer only one. O! that this was but duly considered by those whom it most concerns!

May it be kindly received by such, and improved to their Benefit.

Dec. 30, (Journal 91) Friday.

M. H. 7, clear  $\frac{1}{2}$ . W. 3 D.  
N. H. 12, clear total. W. 3  
D. E. H. 5, clear  $\frac{9}{12}$ . W. 2  
D. N. H. 10, clear  $\frac{1}{2}$ . W. still.

The Weather still continues very warm, and there is but little Air. Sugar Mills are now, in different Parts, preparing for Use; and some to the Northward, I am inform'd, have already begun to grind their Canes. Every Month in the Year, except *June*, *July* and *August*, are said to be proper for the setting of this Plant. A Row of Holes are dug, at proper Distances from each other, in which, when the Ground is poor, a certain Quantity of Dung or Manure is put; then three, four, or five Cane Joins, of about a Foot long, are put in, and buried sufficiently low under Ground to cover the two first Joins. Out of these sprout the Roots, which give Life and Vegetation to the upper Part of the Plant, causing it to grow, flourish and improve, till it arrives to Maturity and Perfection; when it is again cut down near the Ground, the Top cut off to a certain Length, so as not to take away any Part of the Cane proper for Sugar: Then the lower Part is bound in Bundles for grinding by the Mill, and the upper Part is apply'd to various other Uses; either as Thatch to Houses, Provinder for

for Cattle, &c. In very strong, good Earth, from the Stump of the Sugar-Cane left in the Ground, will spring out more Sprouts, and grow into Cane; and this will continue Year after Year, in Proportion to the Goodness of the Land, for several Years. These After-Sprouts, growing into Canes, are called *Ramons*: And, during the Years of their thus coming to Perfection, much Trouble is prevented in replanting them; which must be done every Year, where the Ground is but indifferent. Some of them shoot out into an Arrow, at the Top of the full-grown Plant; which is decorated, at its Extremity, with a Flower, containing a whitish Dust, and an agreeable Appearance.

Cane, I am inform'd, from its first planting, generally comes to Maturity for grinding in about ten or twelve Months, more or less, according as the Season of the Weather proves. The outward Rind, or Skin, is hard when ripe; that being taken off, the inner Part is a white or yellowish Pith, full of saccharine Fluid. Much Trouble is required with Cane, before it is brought to Maturity for the Mill. It is liable to many Accidents; and the Rats frequently are greatly destructive to it, by eating away the Bottom, whereby the Plant falls and is spoiled: But generally the most destructive Misfortune to the Cane is the Blast. This will destroy great Quantities in a short Time. They turn yellow,

dwindle away, and perish; nor has there yet been found out an Expedient to prevent this great Misfortune. The Means for this Purpose, mentioned by Mr. Hughes, of burning Brimstone, &c. if it could answer the End design'd, yet is in itself impracticable. The only Means that seems, in my Opinion, to bid fairest for it, is not to set their Cane too thick, whereby it will be apt to want sufficient Moisture and Nourishment; which preventing a due Circulation and Perspiration, the Plant, by too much Heat reflected on it, will sicken, breed small Insects, turn yellow, and die. When Rain is not wanting, they seldom meet with this Misfortune; but in Want of it, it frequently happens: And when so many Plants are crowded together, they want a greater Degree of Moisture than the Ground about them can furnish, without the Assistance of frequent Showers, which here is often much wanted. Which Want of Moisture would be somewhat prevented, by having a less Number of Cane Plants together to feed by it, and draw it from the adjacent Parts. This is a wonderful Plant; and no less extraordinary is it that the Earth should afford Nourishment of such a Nature, and in such great Plenty, as to produce so much Sugar; yea, that the same Spot should afford Nourishment for Vegetation to Plants, whose Natures are so opposite as sweet and sower, *viz.* Sugar-Cane and Tamarind Fruit. But the Properties the divine Being  
endowed



endowed his Works of Creation with are truly wonderful and astonishing, and appear more and more so, the more they are the Object of due Consideration and Reflection. *Marvelous are thy Works, O Lord, and that my Soul knoweth right well:* Blessed are they that delight in thy Ways, they shall rejoice in the Works of thy Hands, O King eternal! And yet, after all, we know but a very little of the Wonders of his Workmanship: They are too great and numerous for finite Comprehension; and he that herein, by much Labour and Diligence, increaseth Knowledge, at the same Time increaseth Sorrow, by being more and more sensible of his own Ignorance, and how very little he knows to what there is to be known: For who can find out God to Perfection? or who can search into the Wisdom and Depth of his Handy-Works? Alas! the Thoughts are here quite lost, and soon swallowed up in an eternal Maze!

Dec. 31, (Journal 92) *Saturday*. M. H. 7, clear  $\frac{2}{12}$ . W. still and warm. N. H. 12, clear  $\frac{8}{12}$ . W. 3 D. Showry between, at Times. E. H. 5, clear  $\frac{8}{12}$ . W. 3 D. N. H. 10, clear  $\frac{10}{12}$ . W. 3 D.

There is so little Need of Fire in this warm Climate, that there are but few Chimnies to be seen. The House of my Lodging is one of the highest and largest in the whole Town, and yet it has not a Chimney in any of its Rooms; nor is there one

about the House, except in the Kitchen. The Structures here are, in every Respect, much neater than those of *Gibraltar*. The Houses are either covered with Tiles or Shingles; both the one and the other are well laid on, and look neat. Some of the shingled Roofs are painted, which adds to their Neatness and Duration; which, I am inform'd, usually lasts about thirty Years.

They are here unhappy, from a Vermin call'd the Wood-Ant. This Insect greatly abounds here. It is of a blackish Colour; not large, but so destructive to the Timber of Houses, that, if it be not extremely hard, they will soon bore into it, build Nests, and swarm in great Abundance, destroying the Substance of the Wood, and greatly damaging the House thereby. This Insect may be reckoned one of the Plagues of this Island. They are said sometimes to get into Shopkeeper's Goods, and occasion much Damage and Loss. The Diligence with which these Sort of Insects labour is such, as to have the Honour to be noticed in sacred Writ, and referred to as an Example of Industry; *Go to the Ant, thou Sluggard; consider her Ways, and be wise: Which, having no Guide, Overseer, or Ruler, provideth her Meat in the Summer, and gathereth her Food in the Harvest.* Prov. vi. 6, 7, &c. Again, the Ants are a People not strong, yet they prepare their Meat in the Summer. Prov. xxx. 25. The ingenious

nious Author of the *Guardian* gives some Instances of this Nature, which he has transcribed, worthy Observation. ' In a Room next to mine, *says he*, there was, upon a Window, a Box full of Earth two Feet deep, and fit to keep Flowers in. Having a Mind to cultivate some Flowers, I took a View of that Place, and removed a Tulip out of the Garden into that Box; but casting my Eye upon the Ants, continually taken up with a thousand Cares, they appeared to me more worthy of my Curiosity than all the Flowers in the World. I quickly removed the Tulip, to be the Admirer and Restorer of that little Commonwealth. This was the only Thing they wanted; for their Policy, and the Order observed among them, are more perfect than those of the wisest Republicks; and therefore they have nothing to fear, unless a new Legislator should attempt to change the Form of their Government. I made it my Business to procure them all Sorts of Conveniences. I took out of the Box every Thing that might be troublesome to them, and frequently visited my Ants, and studied all their Actions. Being us'd to go to Bed very late, I went to see them work in a Moon-light Night, and I frequently got up in the Night, to take a View of their Labours. I always found some going up and down, and very busy. One would think that they never sleep. Every Body knows that Ants come out of their Holes in

the Day-time, and expose to the Sun the Corn which they keep under Ground in the Night. Those who have seen Ants Hillocks, have easily perceived those small Heaps of Corn about their Nests. What surprized me at first was, that my Ants never brought out their Corn but in the Night, when the Moon did shine, and kept it under Ground in the Day-time; which was contrary to what I had seen, and saw still practised by those Insects in other Places. I quickly found out the Reason of it. There was a Pigeon-house not far from thence. Pigeons and Birds would have eaten their Corn, if they had brought it out in the Day-time. It's highly probable they knew it by Experience; and I frequently found Pigeons and Birds in that Place, when I went to it in the Morning.

I quickly deliver'd them from those Robbers. I frightned the Birds away with some Pieces of Paper, tied to the End of a String over the Window. As for the Pigeons, I drove them away several Times; and when they perceived that the Place was more frequented than before, they never came to it again. What is most admirable, and what I could hardly believe if I did not know it by Experience, is, that those Ants knew some Days after that they had little to fear, and began to lay out their Corn in the Sun: However, I perceived that they were not fully convinced of being out of all Danger, for they durst not  
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bring out their Provision all at once, but by Degrees; first in a small Quantity without any great Order, that they might quickly carry it away, in Case of any Misfortune, watching and looking every Way. At last, being persuaded that they had nothing to fear, they brought out all their Corn almost every Day, and in good Order, and carried it in at Night. There is a strait Hole in every Ant's Nest, about half an Inch deep, and then it goes down sloping, into a Place where they have their Magazine, which I take to be a different Place from that where they rest and eat: For it is highly improbable that an Ant, which is a very cleanly Insect, and throws out of her Nest all the small Remains of the Corn on which she feeds, as I have observed a thousand Times, would fill up her Magazine, and mix her Corn with Dirt and Ordure.

The Corn that is laid up by Ants would shoot under Ground, if those Insects did not take Care to prevent it. They bite off all the Buds before they lay it up, and therefore the Corn that has lain in their Nests will produce nothing: And one may easily make this Experiment, and even plainly see that there is no Bud in their Corn. But tho' the Bud be bitten off, there remains another Inconvenience, that Corn must needs swell and rot under Ground, and therefore it could be of no Use for the Nourishment of the Ants. These Insects, to prevent that Inconvenience,

by their Labour and Industry contrive the Matter so, that Corn will keep as dry in their Nests as in our Granaries. They gather many small Particles of dry Earth, which they bring every Day out of their Holes, and place them round to heat them in the Sun. Every Ant brings a small Particle of that Earth in her Pincers, lays it by the Hole, and then goes and fetches another. Thus, in less than a Quarter of an Hour, one may see a vast Number of these small Particles of dry Earth heaped up round the Hole. They lay their Corn under Ground upon that Earth, and cover it with the same. They perform this Work almost every Day, during the Heat of the Sun; and tho' the Sun went from the Window about Three or Four o'Clock in the Afternoon, they did not remove their Corn and their Particles of Earth, because the Ground was very hot, till the Heat was over.

If any one should think that those Animals should use Sand, or small Particles of Brick or Stone, rather than take so much Pains about dry Earth? I answer, That upon such an Occasion nothing can be more proper than Earth, heated in the Sun. Corn does not keep upon Sand: Besides, a Grain of Corn that is cut, being depriv'd of its Bud, would be filled with small, sandy Particles, that an Ant could not take them up one after another; and therefore those Insects are seldom to be seen near Rivers, or in a very sandy Ground.

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As for the small Particles of Brick or Stone, the least Moistness would join them together, and turn them into a Kind of Mastic, which those Insects could not divide. Those Particles, sticking together, could not come out of an Ant's Nest, and would spoil its Symmetry. When Ants have brought out these Particles of the Earth, they bring out their Corn after the same Manner, and place it round that Earth. Thus one may see two Heaps surrounding their Hole, one of dry Earth, and the other of Corn; and then they fetch out a Remainder of dry Earth, on which, doubtless, their Corn was laid up. These Insects never go about this Work but when the Weather is clear, and the Sun very hot.

I observed that those little Animals, having one Day brought their Corn at Eleven o'Clock in the Forenoon, removed it, contrary to their usual Custom, before One in the Afternoon. The Sun being very hot, and the Sky very clear, I could perceive no Reason for it; but, Half an Hour after, the Sky began to be over-cast, and there fell a small Rain, which the Ants foresaw, whereas the *Milan* Almanack had foretold there would be no Rain upon that Day.

I have said before, that those Ants, which I did so particularly consider, fetched their Corn out of a Garret. I went very frequently into that Garret. There was some old Corn in it;

and, because every Grain was not alike, I observed that they chose the best. I knew, by several Experiments, that these little Animals take great Care to provide themselves with Wheat, when they can find it; and always pick out the best, but they can make shift without it. When they can get no Wheat, they take Rye, Oats, Miller, and even Crumbs of Bread; but seldom any Barley, unless it be in a Time of great Scarcity, and when nothing else can be had.

Being willing to be more particularly informed of their Forecast and Industry, I put a small Heap of Wheat in a Corner of a Room, where they kept; and, to prevent their fetching Corn out of the Garret, I shut up the Window, and stop'd all the Holes. Tho' Ants are very knowing, I don't take them to be Conjurers, and therefore they could not guess that I had put some Corn in that Room. I perceived, for several Days, that they were very much perplexed, and went a great Way to fetch their Provisions. I was not willing for some Time to make them more easy; for I had a Mind to know whether they would at last find out the Treasure, and see it at a great Distance, and whether Smelling enabled them to know what is good for their Nourishment. Thus they were some Times in great Trouble, and took a great deal of Pains. They went up and down a great Way, looking out for some Grains of Corn.



They were sometimes disappointed, and sometimes they did not like their Corn, after many long and painful Excursions. What appeared to me wonderful was, that none of them came Home without bringing something. One brought a Grain of Wheat, another a Grain of Rye or Oats, or a Particle of dry Earth, if she could get nothing else.

The Window, upon which these Ants had made their Settlement, looked into a Garden, and was two Stories high. Some went to the farther End of the Garden, others to the fifth Story, in Quest of some Corn. It was a very hard Journey for them, especially when they came Home loaded with a pretty large Grain of Corn; which must needs be a heavy Burden for an Ant, and as much as she can bear. The bringing of that Grain from the Middle of the Garden to the Nest, took up four Hours, whereby one may judge of the Strength and prodigious Labour of these little Animals. It appears from thence, that an Ant works as hard as a Man, who shall carry a very heavy Load on his Shoulders almost every Day for the Space of four Leagues. It's true, those Insects don't take so much Pains upon a flat Ground: But then how great is the Hardship of a poor Ant, when she carries a Grain of Corn to the second Story, climbing up a Wall with her Head downwards, and her Hind-part upwards? None can have a true Notion of it, unless

they see those little Animals at Work in such a Situation. The frequent Stops they make, in the most convenient Places, are plain Indications of their Weariness. Some of them were strangely perplexed, and could not get to their Journey's End. In such a Case, the strongest Ants, or those that are not so weary, having carried their Corn to their Nest, came down again to help them. Some are so unfortunate as to fall down with their Load, when they are almost come Home. When this happens, they seldom lose their Corn, but carry it up again. I saw one of the smallest carrying a large Grain of Wheat, with incredible Pains. When she came to the Box where the Nest was, she made so much Haste that she fell down with her Load, after a very laborious March. Such an unlucky Accident would have vexed a Philosopher. I went down, and found her with the same Corn in her Paws. She was ready to climb up again. The same Misfortune happened to her three Times. Sometimes she fell in the Middle of her Way, and sometimes higher; but she never let go her Hold, and was not discouraged. At last her Strength failed her; she stopped, and another Ant helped her to carry her Load, which was one of the largest and finest Grains of Wheat that an Ant can carry.

It happens sometimes that a Corn slips out of their Paws, when they are climbing up. They take hold of it again, when

when they can find it; otherwise they look for another, or take something else, being ashamed to return to their Nest without bringing something. This I have experimented, by taking away the Grain which they looked for. All these Experiments may easily be made, by any one that has Patience enough. They do not require so great a Patience as that of Ants, but few People are capable of it. *Vid. Guardian, N<sup>o</sup> 156.*

Whoever well considers this, can't but see with what Propriety the Sluggard is referred to the Ant, for Improvement in Industry; to consider her Ways, and to become wise thereby.

Jan. 1, (Journal 93) Sunday.  
M. H. 7, clear total. W. still.  
N. H. 12, clear  $\frac{9}{12}$ . W. 2 D.  
E. H. 5, a Shower to 8 and 9  
D. N. H. 10, clear  $\frac{9}{12}$ . W. 2  
D.

I set out this Morning, somewhat after Five o'Clock, in Company with my Landlord, to pay a Visit to the Rev. Mr. Foster, of St. Philip's Parish, reckoned about nine Miles distant from Bridge-Town, where we arrived a little before Nine o'Clock. We were very courteously received, kindly invited to dine with him, and repose there all Night. The first I accepted, the last declined. This Gentleman is a Native of this Island, and of an exemplary Character for Piety and Diligence in the Christian Warfare, which were Motives for paying

him a Visit: And indeed, his Behaviour and Deportment fully indicated a true Christian Spirit of Love and Zeal to be in him; in such Manner that, altho' I had heard nothing of his Character, what I observed was sufficient to convince me of his deserving such a one.

Our Journey here was a very delightful one. The Air was extremely fragrant, with a Variety of Flowers by the Road Side, and the Country every where affording a most delightful Prospect, much resembling a Garden, variegated with a Variety of Trees, Herbs, Plants, &c. with Houses every where to be seen, at different Distances, so as to cause a Neighbourhood throughout the whole Island; which also afforded the Appearance of many Mills, for the grinding of Sugar-Cane. The Country is also well watered, with a Variety of Ponds of Water; which, I suppose to be Rain collected, for the Use of the Cattle. Some of them were pretty large, and of some Depth.

The Road, for the Generality, was pretty good, tho' somewhat stoney in different Places. The Stones here are of very different Sorts; some are light and spongy; others of a Coral Kind; with a Variety of different Impressions upon them, as tho' done by Art; of this Sort there is great Plenty, and probably would burn into Lime; and others again are of a rocky and harder Sort.

In our Way we called at a Friend's House, about a Mile distance

distance from Mr. *Foster's*. Here we were kindly received, and furnished with any Refreshment the Place afforded. Here was the greatest Number of Negro Children I have any where yet seen. This Plantation is well furnished with Cane, and Stock of various Kinds. Among other Trees here is the *Lignum Vita*, well hung with Berries of a red Colour, somewhat flatish and thin on one Side. These Berries are said to be used in making a medicinal Drink, of great Use in Dropsies. There were also Plenty of Plantain Trees, whose Leaves, growing considerably broad, are much used in Bread-baking, to put the Dough upon. These Plants bear a long Sort of Fruit, of the Bread-kind, and are much used by the Inhabitants as such.

From hence we went to Mr. *Foster's*, as aforesaid; when the appointed Time for divine Service being present, we attended the same. The Church here is but small, tho' tolerably neat; it is furnished with neither Bells nor Vestry, but being near the Parsonage-House, the Minister walks from the one to the other in his Surplice. Here was a crowded Audience, which was a pleasant Sight to the good Man; and indeed to see the House of God well filled with a devout Audience, is the most agreeable Ornament it can be provided with. Some of this Congregation were very polite and gay. Many came in Chaises, others on Horseback, some in Coaches, &c.

Before the Sermon began there was a Collection for the Poor; after which we had a very good Discourse upon the Necessity of a circumcised Heart, or a regenerated Nature and new Birth in the Lord Jesus, in order to Salvation; the great Benefit of living as becometh the Gospel of Christ, and the blessed Privileges of the Christian above the Jewish Institution. After a very good Discourse, the blessed Sacrament was administered, where a pretty many presented themselves to be Partakers thereof. It was deliver'd with great Gravity and Reverence, and perform'd all by himself, having no Assistant. Communion Service being finished, several Gentlemen attended him to his House, where were several Gentlemen and Ladies. We were all very courteously entertained with Plenty of good Provision, and very agreeable Conversation. One mentioning to Mr. *Foster*, that he apprehended it must be a great Fatigue to him, by going thro' so much Duty himself, and administering the Sacrament to such a Number. The good Man answered, that, on the contrary, it gave him Concern, and made him low-spirited, when he saw but a few there; but a large Number rejoiced his Heart, and reviv'd his Spirits to a great Degree. An Answer that indicated a happy Measure of that Christian Disposition, which having once tasted the Love of Christ, much longs that others also may taste and see how gracious the Lord is.

is. To such is the Promise of God fulfilled, viz. That they that wait upon the Lord shall renew their Strength: They shall mount up with Wings as Eagles; they shall run, and not be weary; they shall walk, and not faint. *Isa. xl. 31.*

After Meat, the Time for Evening Service being come, we again attended it. After reading the second Lesson, the Children then present were catechised; and, by Questions and Explanations, were more fully instructed in the Principles of Christianity. There being no Sermon, the ending of the Prayers finished the Service. This Living is said to be the best but one in the Island, and to be worth upwards of One Thousand Pounds a Year Currency. About Six o'Clock I set out for my Lodging, where we arrived about Eight, after having had a very pleasant Ride, and a most agreeable Day of useful Amusement.

Jan. 2, (Journal 94) Monday.  
M. H. 7, clear  $\frac{7}{8}$ . W. 3 D.  
N. H. 12, clear  $\frac{9}{10}$ . W. 4 D.  
E. H. 5, clear  $\frac{11}{12}$ . W. 2 D.  
N. H. 10, clear  $\frac{1}{2}$ . W. 1 D.

Among other Trees, worthy of Notice here, is the Manchineel Tree. The Fruit of this Tree so much resembles Apples, that the Tree is called the Manchineel Apple Tree. They are not large, but so extremely agreeably scented, that it is no small Temptation to taste them; and yet they are of such a deadly Poison, that, it is said, the

Rain only running from off the Leaves of the Tree, and falling upon the bare Flesh, if the Skin be off, will raise Blisters. A Gentleman inform'd me, that having tied an Ox under the Tree, and the Rain from the Leaves falling upon his Hide, the Hair of it soon came off. The Apple much abounds with a white Fluid, in Colour like good Milk, but a strong Poison; and so extremely acrimonious, that, if kept, will serve to burn as a Caustick. Many, through Ignorance, have been much injured by this Tree and Apple: Yet, I have been informed, that a Woman with Child once long-ing for them, eat four or five, and felt no Harm. The Core is of a hard, woody Substance, and branched out into many irregular *Spicula*, of a very extraordinary Nature. When divided into Quarters, each of them has a Kernel in it. The Tree grows large and spreading, and some pretty high. There is great Plenty of them in this Island. The Wood is very beautiful, when worked up into Cabinets, Chairs, &c. and, it is said, is of a very lasting Duration, the Worm never approaching to hurt it.

Here are also Plenty of Papaws, which is an indifferent Sort of Fruit, and used for many Intentions. The Tree is distinguished into Male and Female; the one bears Fruit, the other not. It is of a spongy Substance, grows generally pretty strait, tapering to the Top; having neither Leaves nor



nor Fruit, till within about three Feet of the Top. It is not very large nor high, seldom above twenty Feet. The Fruit, when ripe, is yellow, of different Sizes; some are about the Magnitude of a pretty large Apple. When young it is of a green Colour, and has Plenty of a white, corrosive Milk. While it is in this State, it is boiled as Sauce for Meat; being first slit or scarify'd in various Places, and put into clean, fresh Water, to soak out the milky Part, which is white and clammy. To the Taste it is pungent, and somewhat in Flavour resembling Elder-Flowers, but in Scent that of Poppies. Pies are sometimes made of it, which are said to be very agreeable in Taste. When well dressed, they eat pretty well. When ripe, they are eaten as a raw Fruit; but, I think, are very indifferent. The Fruit grows out of the Body of the Tree, and near its Top. The Leaves are pretty large, and divided into various Sections, and are said to be extremely useful in Fevers, if apply'd to the naked Skin in various Parts of the Body. The Flowers and Buds are sometimes preserved into Sweetmeats; and the larger Popaws are made into Pickles, after the Method of preparing Mangoes. When cut open it is spongy, and contains many Seeds, after the Nature of a Poppy. A remarkable Circumstance, as I am informed, of the green Popaw, is, that a small Bit of it cut and given or forced down the Throat of Fowls of

any Kind, suspected to be old, two or three Hours before they are killed, will cause them to eat agreeably tender, as tho' young. It is said, that it is sometimes also given to poor Cattle and Hogs, which it much contributes to fatten, if not too much fed with it, and makes them very tender and good Meat. The milky Juice is said to be of Use, in removing Ringworms, and such like Disorders of the Skin; and perhaps the Plant may contain medicinal Virtues, which are not as yet discovered. It's not impossible, but that the Almighty has endowed most Things of the vegetative Kind with salutary Virtues, which the Shortness of Man's Life, and the Darkness of his Understanding, has not yet permitted him to discover. It should be a very humbling Consideration, that it is with such Difficulty we obtain useful Knowledge; and yet, for Want of it, we are liable to many Misfortunes. I doubt not, but that were the Apostle's Exhortation more frequently attended to, Experience would confirm its Truth; *If any one, says he, lack Wisdom, let him ask of God; who giveth liberally, and upbraideth not, and it shall be given him: But let him ask in Faith, nothing wavering.* James i. 5, 6.

Jan. 3, (Journal 95) Tuesday.  
 M. H. 7, clear  $\frac{11}{12}$ . W. 1 D.  
 N. H. 12, clear  $\frac{3}{4}$ . W. 2 D.  
 E. H. 5, clear  $\frac{3}{4}$ . W. 3 D.  
 N. H. 10, clear total. W. 3 D.

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The most common Drink here is small Punch, generally sowerd with the Juice of Limes, which here grow in great Plenty. They are much smaller than a Lemon, are better flavoured, and the Juice reputed better for making Punch. The Trees are so much like Lemon-Trees, that the Difference between one and the other is better known by Experience than Description.

I am inform'd, that the Juice of this Fruit affords a speedy Cure for the Ague; by putting a Scruple and a Half, or two Scruples of Salt, into one Ounce of the Juice, fresh pressed; and drink it down, when the Fit is perceived to be approaching. The Fit soon abates, and a Thirst is created; which, being supply'd by Water, produces a Vomiting. The Fever is prevented, and the Complaint vanishes.

In a bad Swelling of any Part, this was recommended as useful, viz. Take Night-shade, Earth-Worms, Leaves of the Palma Christi, otherwise called Negro-Oil-Tree: Make into a warm Stoup, with which let the Part affected be well bathed; and, in three or four Days, the Cure will be happily effected.

The Oil-Tree, which by some is called *Palma Christi*, is a Plant or Shrub of about four, five, or six Feet high. Its Leaves are broad, and divided into Segments. The Plant bears a mottled Sort of Seed, somewhat resembling a mottled French or Kidney-Bean, but not so large. This Seed contains an Oil of an

agreeable Flavour, and is used by the Negroes instead of sweet Oil. It is said, that when my Lord How was Governor of this Island, his Lady fancying Necklaces made of these Seeds, brought them much into Esteem for that Use among the female Gentry; wearing two or three Rows of them about their Necks, as an Ornament then in Fashion.

In *Gibraltar* I mentioned that there was a Plenty of Prickly-Pears. Here the Plenty of them is increas'd; besides which there is also a Plant or Shrub called Cochineal, that is so much like the Prickly-Pear, that at first Appearance the one is not known from the other; both Leaves and Fruit much resemble each other, except that the Leaves of this have not the long and sharp Thorns growing upon them, which the others have, but appear smooth. I tasted the Fruit, which is red, like that of the Prickly-Pear, not observing any *Spicula* upon it; when, upon pressing it between my Lips, both Lips and Tongue were filled with fine *Spicula*, in such Manner as rendered them extremely uneasy. I have not heard that this Plant is apply'd here to any Kind of Use.

Another Plant there is here which much resembles the Holy-oak in *England*, in Bloom, Leaf, and Height. It is here called *Ockroe*. When the Bloom is gone, it bears a Pod of about two or three Inches in Length; which, when young, is much used in Potage, Soup, &c. and frequently with Butter only, as

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Sauce

Sauce to Meat. It is very glutinous, and will turn Water, if much boiled in it, into a Jelly. It is much esteemed by some, reckoned very good in weak, consumptive Constitutions, and is much fed upon by poor People and Negroes. The Bush or Plant bears plentifully, and many of them are cultivated here. When dry, the Pod forms small Grooves; and contains several Rows of brown Seeds, as big as Grape-Shot.

Among the Number of Trees here, may be reckon'd the Sand-box-Tree. This is pretty common, and its Leaves are so much like those of a Mulberry-Tree that, at a Distance, one may very easily be mistaken for the other; but, in approaching the Tree, it is found to abound with strong, short Thorns, growing in Plenty out of the Body of the Tree, which prevents it from being climbed. The Tree looks well, grows round, makes an agreeable Shade, and is frequently cultivated in Gardens, or Yards before the Door, for that Purpose. Some of them grow very large, and sometimes forty Feet high. The Leaves, like those of a Mulberry-Tree, are somewhat in the Form of a Heart, terminating in a piked End or Point. The Fruit is flat; and, when dry, is divided into regular Segments, or separate Divisions, in each of which are inclosed pretty broad, flat Seeds. These Boxes, when the Seeds are picked out of their various Segments, the outward thin

Rind cleared off, and one End stop'd with Sealing-Wax, or common Wax, are then made use of as Sand-Boxes, the other End being closed over by Nature with a thin Skin, of various Openings, for letting the Sand run out. From their Appropriation to this Use, I suppose, the Tree took its Name of being called *Sand-box-Tree*. These Segments, by Means of the Air confined in them, and their repulsive Force, will frequently burst with great Violence and Noise; and, in such Manner, as to be much shiver'd, and cast into various Places round about. This odd Phenomenon seems peculiar to this Tree.

The Cocoa-Tree is also much cultivated here, many Gentlemen in the Country planting long Rows of them, leading up to their Houses. They make a very agreeable Shade, and afford a pleasant Prospect. The Branches are large and spreading; and, in Form somewhat taper, like the Quill of a Goose's Wing, supposing one Side of it to spread as much as the other. They are ever green and pleasant.

The Method used by some here, to bring Persons out of Fits, however odd; yet, I am assured, answers the Intention desired from it: Which is, *Take a large Grain of Salt, put it between the Toes of a Person seized with the Fit; press it there strongly with the Finger, and the Fit will immediately cease, and the Patient soon recover.* However ridiculously simple some Things may appear,

appear, and, as such, excite Contempt and Neglect of their Use, yet if they are capable of answering the End proposed by them, they should be valued in Proportion to their Use: For those Things that promise least, sometimes are found to excel; and Things despised by some, prove the most useful to others.

Jan. 4. (Journal 96) *Wednesday*. M. H. 7, clear total. W. 1 D. N. H. 12, clear  $\frac{1}{12}$ . W. 4 D. E. H. 5, clear  $\frac{1}{12}$ . W. 3 D. N. H. 10, clear  $\frac{1}{12}$ . W. 3 D.

I have before mentioned two Sorts of Fruit, growing here, that are Poison. A third is what is called Batchelors Pears; which, when unripe, are of a deep Green, much resembling a green Poppy; but, when ripe, are yellow. These are said to be used to poison and destroy Insects.

This Island furnishes no Book-sellers Shops. There is a Printer in this Town, who prints News, Advertisements, &c. but being very illy provided with good Types, and other necessary Materials, the Work done is dear, and badly executed: Hence any Thing requiring to be well done, is generally sent to *Philadelphia*; where it is better printed, and at a less Expence. There is also a Bookbinder, but by that alone a Subsistence cannot here be obtained.

Being in Company with some Gentlemen, one of them related a Thing he assured us he saw, which was very extraordinary,

*viz.* That, upon the Continent of *America*, he had been inform'd, that a Dog bitten with a Rattle-Snake, would, in some Time after, have an Animal, somewhat resembling that Kind of Snake, formed in its Liver. This, he said, he received as an idle Tale, when first related to him; and, as such, made himself merry with laughing at it. Some Time after, with some others, calling to see the Gentleman from whom he had this Report; when, calling to Mind what he had said concerning the Rattle-Snake, and how he was banter'd for it, told the Gentleman Visitor, he would now convince him of the Truth of the Fact he had before mentioned: Upon which, causing a poor, meagre-looking Dog to be killed, whom he knew had been three Times bitten with a Rattle-Snake; and, laying open the *Abdomen*, to come at the Liver, he was greatly surprized in finding an Animal therein, folded up in the Liver, whose Substance was gone. Taking out this Animal, it much resembled a Rattle-Snake, was upwards of one Foot long, and seem'd lively, but uneasy at being disturbed. Upon farther Inspection, two more were taken out; tho' less than each other, in Proportion to the Time they had to grow. This Account appeared too extraordinary to be immediately credited by some; and yet the Gentleman that related it was of too great a Character and Ingenuity, not to deserve to be attended to in a Matter which he assured us



he himself saw, and was thereby convinced of a Truth he did not himself before believe. Having therefore related the Fact, as reported, I must wait some future Opportunity, farther to enquire into this extraordinary Thing; which I purpose to do when I get upon the Continent, where these Animals are frequently to be met with.

Jan. 5, (Journal 97) *Thursday*. M. H. 7, clear  $\frac{1}{12}$ . W. 2 D. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear total W. still.

Those who diligently search into the Works of Providence, must subscribe to the Truth of the sacred Oracles, and confess, that the Works of the Lord are great indeed, and that the whole World is filled with evidences of his Power and Wisdom. Among the watery Tribe is an innumerable Variety of living Animals, some of them endowed with Properties too wonderful to be accounted for; among which is that of the *Torpedo*, or Numb-Fish. A Gentleman, speaking of this Fish, inform'd me, that one of them being taken and put into a Pail of Water, upon his approaching his Finger and touching the Water, it gave such a violent Shock, as tho' his Arm had been broke, nor did it recover the Violence thereof for some Time. Again, taking a Bit of Iron and pointing it down to the Water, upon closely approaching it, the Repulsion was so strong, that it

cast the Iron out of his Hand with such Violence, that he thought he had lost his Arm, and was some Time before he perfectly recovered of the Shock. He farther informed me, that a Boat rowing by one of them in the Water, the Blade of one of the Oars being bound with an Iron Hoop, was immediately snapped in two: So amazingly great is the repulsive Force proceeding from this Fish. When they are taken, which is not very common, it seems that they are at once seized by the Hand about the Neck, by which Means the repulsive Effect is prevented. They are said to be a good tasted Fish, and therefore, when taken, used for Food.

There are such Swarms of small Ants in this Place, that hardly any Thing can be kept free from them. They are much smaller than the Wood-Ant, and of a different Colour; very like those at *Gibraltar*, which Place also greatly abounds with these troublesome Insects: And hence, hardly any Thing of Provision can be set down, but that vast Numbers resort to it in a short Time: Hence Bread, Meat, Drink, Fruit, &c. may sometimes, after a little standing, be seen almost covered with Ants, so that these are as pernicious to Provision, as the Wood-Ants are to Timber. If sweet Fruit, as Raisins, &c. or any Kind of Provision be put in the Pocket, that also will soon swarm with them. Bladders, if not kept close stop'd

in Bottles, will be soon eaten by them. Another Vermin, exceeding troublesome, is a *Cock-roach*. These Insects also swarm here in such a Degree, that it is very difficult to prevent their coming into your Food; and the more so, because they fly from Place to Place, and also are very swift Runners. They are of a dark brown Colour, generally upwards of an Inch long, and Half an Inch broad; and, if killed, smell extremely offensive. These Vermin are in some Respects, even worse than the Ants; for having very horned, strong Mouths, furnished with Pincers, they tear Books, Papers, or any Thing that lies in their Way; and very difficult it is, if not impracticable, to put Things out of their Way: Nay, several have had their Toes, and others the Ends of their Fingers sadly bitten by them, when fast asleep. These prove great Plagues to Cloaths, in Trunks or Chests; where getting, if not soon perceived, they will lay their Eggs, and in a short Time increase in great Abundance. They are also very apt to get into Drink and spoil it, except great Care be taken to keep it cover'd. There is also a smaller Sort of Insect of this Nature, that greatly abounds, but they are not equally disagreeable with those,

There are some shrubby Bushes here, called Wild-honey. They bear a long Pod; the Pulp of which is said to be agreeably sweet, when ripe. The Infusion of the Leaves of this Bush is said to be very good for the Cure of the Itch, by rubbing the Parts affected therewith. I have else-where mentioned, that Wild Fig-Trees grow here in Plenty; the milky Juice proceeding from which, is said to be of great Use for the Cure of the Poison of the Manchineel-Tree: As also is the Juice of a Tree called White-Wood, which grows here very common. Salt Water is likewise said to be very useful herein; and that the Skin being rubbed with Lime Juice, will keep it from being affected with this Poison: But tho' I have frequently handled the Apples with the Skin off, and also had the Milk of it upon the Surface of my Flesh, yet I never received any Injury thereby. A Negro once observing me removing the Pulp of the Apple with my Penknife, from the Stone or lignious Core, expressed a Concern, and told me I should be poisoned; but I continued to finish my Undertaking, without suffering the least Injury thereby.

This being Twelfth-Night, there is here much Rejoycing going forward, with Music and Dancing at various Houses in this Street. Oh! that while the Voice of Mirth is sounding in their Ears, the Voice of Gladness may also be found in their Hearts;

Jan. 6, (Journal 98) Friday.  
M. H. 7, wet to 3 and 4 D. W.  
2 D. N. H. 12, clear  $\frac{1}{2}$ . W. 4  
D. E. H. 5, clear  $\frac{1}{2}$ . W. 2 D.  
N. H. 12, clear  $\frac{1}{2}$ . W. 2 D.

Heart; by regarding the Work of the Lord, and considering the Operation of his Hands. *Isa. v. 12.*

*Jan. 7, (Journal 99) Saturday.*

M. H. 7, clear  $\frac{1}{12}$ . W. 2 D.  
N. H. 12, clear  $\frac{1}{12}$ . W. 2 D.  
E. H. 5, clear  $\frac{1}{12}$ . W. 3 D.  
N. H. 10, cloudy  $\frac{1}{12}$ . W. 2 D.

This Day I dined, by Invitation, with a Doctor of Physic, who, tho' a Stranger to me, yet since the short Acquaintance I have had with him, has behaved with as much open Friendship towards me, as tho' I had been his Brother. During my being at this Gentleman's came by a Negro Burial, attended by a great Number of that Complexion, making a very odd Noise and Rattling: Some beating of Sticks one against the other; others making a Gingling, like the rattling of Flints or small Stones together in a Bag, skipping and singing as they went: Which, I am inform'd, is the common Funeral Pomp used by these poor Slaves; who, when they come to the Grave, are said to dance round it, and then cover up the Corps.

This Afternoon there was a great Eclipse of the Sun here. About  $\frac{1}{2}$  of its Body was covered, whereby the Hemisphere became gloomy and melancholy. The Moon plainly appeared, nearly in a Line with the Sun; but this Obscurity was of a short Duration.

*Jan. 8, (Journal 100) Sunday.*

M. H. 7, clear  $\frac{1}{12}$ . W. 3 D.

N. H. 12, clear  $\frac{1}{12}$ . W. 3 D.  
E. H. 5, clear  $\frac{1}{12}$ . W. 3 D. N.  
H. 10, clear  $\frac{1}{12}$ . W. 3 D.

There is a Variety of Fruit upon this Island, among which the Pine-Apple is reckoned to exceed; and, by some, has the Character of excelling all other Fruit in the Universe. It is said to thrive well where the Ground is not over rich, and is a Plant whose Roots are of a circular Form. The Leaves are long and narrow, and their Edges are finely separated, with many small, strong Prickles from End to End. From the Middle of this Root rises a Stalk, upon which grows the wonderful Fruit called the Pine-Apple; which, in Shape, much resembles the Cone of a Pine-Tree, from whence it takes its Name. The Stalk, at Bottom, is thickly beset round with Leaves, from whence rising to about one Foot high, more or less, the Fruit is supported upon its Top; which in Length is various, from Half a Foot to twelve or fourteen Inches long, according to the different Soils it grows in. At the Base some of them measure a Foot over, and taper up to about two or three Inches, at the upper or small End; which is equally ornamented by a little Bunch of Leaves growing from it, of the same Kind with those that decorate the Bottom. When the Fruit is ripe, it turns from a green to a yellowish Colour. The Flavour is best when suffered to ripen on the Stalk, before it is cut, tho' they are not all equal in Goodness. This Dif-

Difference in their Flavour, a good deal depends upon the Soil and Place of their Growth. When used, the outward Rind is taken off, and the Fruit cut into Slices. Tho' its Flavour is extremely grateful, yet its Fluid is very acrimonious: It soon corrodes a Knife into Rust; and the Fruit, if much fed upon, will also soon affect the Glands of the Throat with a disagreeable Sensation of Soreness; and hence, a Slice or two at a Time is sufficient. Some of this Fruit sliced and put into Punch, gives it a most agreeable Flavour.

Jan. 9, (Journal 101) Monday. M. H. 7, clear  $\frac{1}{12}$ . W. 2 D. N. H. 12, clear  $\frac{1}{12}$ . W. 3 D. E. H. 5, clear  $\frac{1}{12}$ , after a hasty Shower to 8 D. W. 3 D. N. H. 10, clear total. W. still.

The great Hardships that some of the poor Slaves here frequently suffer, from the Severity of some of their Masters, affords us daily Matter of Concern. To those under such wretched Circumstances may be applied, those uncomfortable Words of the Poet:

*In vain, poor sable Son of Woe,  
Thou seekest here a tender Ear:  
In vain thy Tears, with Anguish flow,  
For tender Mercy dwells not here.*

Jan. 10, (Journal 102) Tuesday. M. H. 7, cloudy  $\frac{1}{12}$ . Showry at Times. N. H. 12, clear  $\frac{1}{12}$ . W. 3 D. E. H. 5, clear  $\frac{1}{12}$ . W. 3 D. N. H. 10, clear total. W. 3 D.

The next Fruit here to the Pine-Apple, for Goodness, is by some reckoned the Orange, by others the Avigator-Pear. The Oranges here are exceeding good, yet some are much better and larger than others. There is a sufficient Plenty of them, and may be freely fed on without the Inconvenience from them, as is occasioned by the Pine-Apple. The Avigator-Pear, is a Fruit that grows upon Trees of different Magnitudes and Heights, though generally they are of a middling Size. The Fruit also is of different Magnitudes; some are as large as a large Apple, others not much bigger than a Golden-Pippin. After being gathered, they are kept some Time to mellow before used; when, being grown soft, they are fit for Use. The outward Skin is tough, the Pulp or Substance under it is of a yellow Colour, and cuts smooth and soft like moderately soft Butter; or rather like harden'd Palm-Oil, which it something resembles in Colour. By some it is called vegetative Marrow. Some eat it with Sugar and Lime Juice, others with Pepper and Salt, &c. It has in it a large Stone, that a good deal deprives one of the expected Quantity of Pulp. It is very hearty and satisfying; hence, like the Yolk of an Egg, a little of it suffices. This is a Fruit exceedingly admired and commended by some, tho' I do not much esteem it: But Palates so greatly differ, that what one highly values, the other does not regard; which seems



seems wisely order'd by the divine Being, that every Kind of Vegetation and Production in the Creation, fit for Food or Recreation, might meet with Acceptance.

Jan. 11, (Journal 103) Wednesday. M. H. 7, clear  $\frac{1}{12}$ . W. 3 D. N. H. 12, clear  $\frac{1}{12}$ . W. 3 D. E. H. 5, clear  $\frac{1}{12}$ . W. 3 D. N. H. 10, clear  $\frac{1}{12}$ . W. 3 D.

The Number here of what is called Fruits, of different Kinds, is upwards of threescore, tho' but a very small Part of that Number deserves the Name of Fruit. I have already mention'd the *Pine-Apple*; 2dly, *Orange*; and 3dly, the *Avigator-Pear*; the next to which is, 4thly, the *Forbidden Fruit*, which is of the *Orange Kind*, tho' somewhat larger, and more inclined to an Oval, but the Reason of the Name I could not learn. By some it is preferred to an *Orange*; tho' in general the *Orange*, and perhaps very justly, is preferred before it. 5thly, *Shaddocks*; of this Fruit are two Sorts, a lesser and larger, which last sometimes grows equal in Bigness to a moderate sized Head. The Pulp of some is white, and of others red. This Fruit, tho' of the *Orange Kind*, yet the Grains are coarse, and the Meat or Pulp sometimes of a musky Smell. These also by some are had in great Esteem, and preferred to the *Orange*. Both the Tree and Flower much resemble that of the *Orange*. This is said to have been brought

here from the *East-Indies*, by Capt. *Shaddock*, from whence it derives its Name. 6thly, *Pample-Noses*; this Fruit is of the *Shaddock Kind*, tho' not so large; yet, in other Respects, much resembles it in Taste and Grain; but why so called, I could not learn. Besides the *China Orange*, are reckoned three other Sorts, viz. 7thly, the *Sweet Orange*; which, by some, is called the *Golden Orange*, from its deep yellow Colour. The Grain of this is not so firm as that of the *China*; and the Skin, or white Pith, under the Rind immediately inclosing the various Segments or Divisions of the Meat, tough and bitterish; but this being well removed, the Pulp is of a fine Grain, and agreeably flavoured. 8thly, the *Sower Orange*; this is much about the Magnitude of the others, and from the Tartness of the Fluid, is sometimes used instead of other Acid in the Composition of Punch. 9thly, the *Seville*, by some called the *Guinea Orange*; this also is of a sour Sort, and used as such in Sauce, instead of other Acid. Those on whose Plantations these Fruits grow, send them to the Market, where they are purchased by Persons who have Occasion for them.

Jan. 12, (Journal 104) Thursday. M. H. 7, clear  $\frac{1}{12}$ . W. 3 D. N. H. 12, clear  $\frac{1}{12}$ . W. 4 D. E. H. 5, clear  $\frac{1}{12}$ . W. 3 D. N. H. 10, clear  $\frac{1}{12}$ . W. 3 D.

In the former Journal the Fruit was carried on to the ninth

ninth Number, ending with the *Seville Orange*. Other Sorts of Fruit in particular Esteem, are, 10thly, the *Sappadilla*; this is a Fruit which grows upon a Sort of thick, bushy Tree, not large. Both Leaves and Fruit, when pulled, shed a milky Fluid from them. The Fruit, when ripe, much resemble in Colour and Magnitude the Russet Apple, generally called *Nonpareils*, of the smaller Size; tho' it has an open Top, like the *Medlar*. It is much commended by some. When ripe, they are soft, full of Fluid, sweet, and so luscious, that I could never fancy them. They have Plenty of a flat, longish Seed, of a Jet or shining Black. 11thly, *Mammee*; this is a Fruit whose Tree is larger than that of the *Sappadilla*, and is also a pretty thick, bushy Tree. The Fruit much resembles that of a large Russet Apple. It has a thick Rind, which is pared off before the Fruit is used. Tho' the Fruit be pretty large, yet, upon cutting it, it has so large a Stone, and sometimes two, that the Meat is thin, and far less than one might expect from the external Magnitude of the Fruit. It is of a firm Body, and yellow Colour; in Taste agreeably pleasant, somewhat of a musky Flavour. 12thly, *Granadilla*; this is a Fruit that grows upon a small, running Vine, which becomes very thick, and abounding with Tendrils, after the Manner of Grape Vines. Its Flower is very beautiful, much resembling the Passion Flower. The Fruit

is generally about six or eight Inches long, and of an oval Form, about five or six Inches round; and of a yellowish Green, when ripe. This being cut open, one might expect a good Quantity of Meat, by its Magnitude; whereas, on the contrary, all that is valuable in it is only a little soft, watery Pulp, full of small Seeds covered with a Fluid, which is of an agreeable Tartness.

Jan. 13; (Journal 105) Friday. M. H. 7, clear  $\frac{1}{12}$ . W. 2 D. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

The next Fruit of most Repute, is, 13thly, the *Guava*; this Fruit is produced by a Tree which generally grows to about the Height and Magnitude of a common Plumb Tree. There are two Sorts of them, a white and a red. When ripe, they are about the Bigness of a moderate sized Pear, of about three Inches long, and two thick. They are pleasantly flavoured, and of an agreeable Taste, tho' extremely full of small, hard Seed, which are very apt to get into the Teeth, and be troublesome in eating the Fruit. This Fruit, when stewed and eaten with Milk, is very delicious, far exceeding herein any Fruit in the *West-Indies*; also a most delightful Jelly and Marmalade are made with them: So that, upon the whole, there is not a more useful Fruit in the *West-Indies* than the *Guava*. H h 14thly,

14<sup>thly</sup>, the *Cashaw*; this is a Fruit that grows upon a Sort of bushy Shrub, which spreads considerably, but seldom exceed eighteen or twenty Feet high. The Leaves are somewhat broad and oval. The Fruit is in Shape like an Apple, and greatly resembles what, in *England*, is called the *Pearmain*, being generally red-streaked. When ripe they are about three or four Inches long, and two or three round. They are of a hard, stringy Substance within, and very full of Juice; which, tho' very astringent, yet is agreeably pleasant. When they are roasted and squeezed into Punch, they afford it a very agreeable Flavour, and are therefore often used for that Purpose. There is an Oddity peculiar to this Fruit; which is, that the Seed, which is called a *Nut*, grows on the Outside of the Fruit. The Nut, in Shape, somewhat resembles a Heart. At the large End the Nut so closely adheres to the Fruit, that it cannot be removed from it, without such Violence as often draws away some of the Fruit with it. This Nut is composed of a thick Shell, inclosing in it a well-flavour'd Kernel, when raw; but, when roasted, exceeds a Chestnut. This Nut has two Shells, between which is a Sort of Substance, which is largely replenished with a dark coloured Oil, so extremely caustick and acrimonious, that by anointing the Skin with it, the Surface, or *Cuticula*, will be raised as by the Application of a Blister-

Plaster. This Oil is extracted by opening it, and boiling it in Water; then clearing the Oil from the Water, which is reserved in a Bottle. This Oil is sometimes used by young Ladies, the Beauty of whose Faces is tarnished with Freckles. They anoint their Faces all over with this Oil, keep in the House, and generally in their Chamber. It soon after occasions a painful, burning Heat, which lasts three or four Days, giving a considerable Degree of Uneasiness, during the Time of its scorching and burning the Skin; after which it dries away, and the Skin coming off, brings with it the Freckle, and in about nine Days after they are provided with fair, new-skin'd Faces, which for some Time they keep a good deal from being exposed to the Air.

Jan. 14, (Journal 106) *Saturday*. M. H. 7, cloudy  $\frac{10}{12}$ . W. 2 D. N. H. 12, clear  $\frac{10}{12}$ . W. 2 D. E. H. 5, clear  $\frac{10}{12}$ . W. 2 D. N. H. 10, clear  $\frac{11}{12}$ . W. 2 D.

The next Sort of Fruit in Repute, is, 15<sup>thly</sup>, the *Pomgranate*; this Fruit I saw in greater Perfection at *Gibraltar* than here. It grows upon a shrubby Sort of Tree, seldom above sixteen or eighteen Feet high. The Flower is red. The Fruit, when ripe and well grown, is in Magnitude nearly equal to a Quince; open eyed, and generally some Part of it is of a red or pink Colour. The outward Skin is tough, very astringent; and, when dry,

very

very hard. This Fruit is very full of small Seeds, in regular Rows or Segments, and covered with a Pulp, of an agreeable Flavour: The Seeds are also astringent. 16thly, *Grapes*; these are not here very common, nor nearly in that Perfection as in *England*. 17thly, *Garden Figs*; this Fruit is also not common, nor hardly equal to what are in *England*. 18thly, *Banana*; this is a Fruit growing upon a Sort of Stalk or Tree, of a soft, spongy Nature. It seldom exceeds sixteen or eighteen Feet in Height. Its Body is about a Foot, or a Foot and Half in Circumference. Its Leaves are a fine green, extending from the Body of the Plant or Tree towards the Top, (the lower Parts being bare) are six or eight Feet long, and from two to three broad. A Plot of Ground of these Plants look very agreeably. They frequently grow in Clusters together, and the Fruit grows all in a Bunch, upon one Stalk or Stem, that shoots from the Top and curves down. These Trees will sometimes be furnished with a large Number of the Fruit, scarcely less than thirty or forty upon a Stem at once. When ripe, the Rind turns yellow. It is about five Inches long, and two in Circumference. In Colour it is of a pale Yellow, soft and mealy to the Taste, and very agreeably flavoured. It may be reckoned a Sort of Sweet-Mear, is very luscious, and, if much used, apt to affect the Bowels with griping Pains,

causing a Lax. It bears but once, after which it is cut down, and another planted in its Room. 19thly, the *Plantain*; this is a Fruit growing upon a Stalk or Plant, in all Respects so much like the *Banana*, that a Stranger will not be able to distinguish one from the other, yet a little Acquaintance will shew a Difference. The Stalk or Body of the *Banana Tree*, is of a far more dark or blackish Colour than the *Plantain*: Also the *Banana Fruit* is not so long as that of the *Plantain*, but it is a far more delicious Fruit. The *Plantain* is rather used as a Bread Kind; being roasted or toasted on the Fire, stripped of its Coat, and placed upon the Table instead of Bread, and is a very good Substitute in its Room. It is also sometimes boiled, baked, &c. and eats very well. Sometimes, when ripe, it is eaten raw, after the Manner of the *Banana*, but this Way it is not so agreeable. After it has once borne, it is cut down, and its Place supply'd by another, viz. a Sucker from its Roots, which both this and the *Banana* generally send forth in Plenty. The Leaves of this Plant also chiefly arise from the Top, leaving the Trunk of the Plant downwards bare. The Magnitude of this Plant and Leaves, rather exceed those of the *Banana Plant*. The indulgent Hand of Providence may be remarked with Regard to these Plants, whose Use so soon vanishing, upon yielding of their Fruit, they generally send forth



from their Roots Plenty of others to supply their Loss.

This Island is divided into eleven Parishes, viz. St. Michael's; 2. St. Peter's; 3. Christ's Church; 4. St. James's; 5. St. Philip's; 6. St. George's; 7. St. Henry's; 8. St. Lucy's; 9. St. Thomas's; 10. St. Andrew's; 11. St. Joseph's. These Parishes are said to be all pretty good Livings; few of them keep a Curate, most performing the Duty themselves.

A Court of Common Pleas, I am inform'd, is held here once a Month; except in *October*, *November* and *December*, when they are omitted. Appeals from this Court are made to the Court of Equity, which is also called the Court of Error. Here is likewise the Court of Chancery, which is composed of twelve Members forming the Council, of whom the Governor is the Principal or Head; and who, with five more, form a *Quorum* for Business. The Council is composed of the principal Gentlemen of the Island; whose *Mandamus*, constituting them such, is granted them from *England*: But the Burgeesses, who are twenty-four in Number, are sent by Choice of the Inhabitants of the several Parishes, viz. two from every Parish; except two, which send three each. The present Governor is *Henry Grinville*, Esq; a young Gentleman of a courteous, prudent Behaviour, and a judicious, sober Conduct, who is here deservedly had in great Reputation, and much

esteemed by the Wise and Prudent.

In this Island, according to the best Information I could get, the Number of Slaves paid for upon a publick Levy is 65,812, Wind-mills 349, Cattle-mills 49, Pot-kilns 20, Coaches 51, Chaises 175, Hearses 11, and Sedans 41. The annual, certain Expences of the Government, including a voluntary Settlement made on the chief Governor of 3000 l a Year, amounts to about 8500 l.

*Jan. 15, (Journal 107) Sunday.* M. H. 7, cloudy  $\frac{10}{12}$ . after Showers of fine Rain. W. 2 D. N. H. 12, cloudy  $\frac{10}{12}$ . after Wet. W. 2 D. E. H. 5, clear  $\frac{6}{12}$ . W. 3 D. N. H. 10, cloudy  $\frac{10}{12}$ . after Wet. W. 2 D.

By the Return of this sacred Day, an Invitation is again given to the House of God; which is a Consideration of the highest Moment to be attended to, as what highly regards the Soul's immortal Interest, and the Discharge of our Duty to the best of Masters, the greatest of Kings, and the most merciful of Beings.

*Jan. 16, (Journal 108) Monday.* M. H. 7, clear  $\frac{10}{12}$ . W. 1 D. N. H. 12, clear  $\frac{10}{12}$ . W. 2 D. E. H. 5, clear  $\frac{11}{12}$ . W. 2 D. N. H. 10, clear  $\frac{11}{12}$ . W. 1 D.

The News lately is received here of *Tobago's* being seized by the *French*, with an Intention of settling in it, which gives a great and general Concern. The Property of that Island, it is said, belongs to the *English*; and the

the Governor of this Island, *Barbadoes*, is likewise said to have that Island also included under his Jurisdiction; tho' the Inhabitants here did not chuse to have it settled, lest it should prejudice the Sugar Estates in this Island. Its Distance from hence is not very considerable; and, I am inform'd, that it is from thence the Inhabitants here provide themselves with Timber for their Wind-mills.

Jan. 17, (Journal 109) *Tues-*  
day. M. H. 7, clear  $\frac{2}{12}$ . W. 2  
D. N. H. 12, clear  $\frac{1}{12}$ . W.  
D. E. H. 5, clear  $\frac{1}{12}$ . W. 2  
D. N. H. 10, clear total. W.  
2 D.

There being little Air stirring here these two Days, the Heat has been very disagreeable. *English* Pease are said to be growing here at all Times; tho' what I have as yet tasted of this Sort, are very far from being so well flavoured as what they are in *England*. Fish is here in great Plenty, and Variety of Colours; as red, blue, brown, white, &c. and which, for the most Part, are very good; but, of all others, the Flying-Fish is by far the most common, and cheapest.

The Negroes Food is chiefly *Guinea* Corn, which is here cultivated in great Plenty for that Purpose. Each Negro, as I am inform'd, is allowed a Pint a Day; which they grind, or rather rub into a coarse Meal, between two Stones: After which they mix it with Water, and make a Sort of unformed Cake,

which they call *Conkeys*; and, wrapping it up in Plantain or Banana Leaves, bake it in the Oven, or otherwise, as they can; and feed upon it either alone, or with what else they can get. This, when made of good *Indian* Corn, after the Manner some Gentlemen have it made, is a most agreeable *Succedaneum* for Bread.

There are here various Sorts of Roots of the Bread Kind; as Yams, which is a large Root; and, when roasted or boiled, is a good Substitute for Bread: Also Potatoes, which are used for the same Purpose. *Casada* Cakes, which I have else-where mentioned, and which is indeed the most common of all the Bread Kinds. Plantain I have also mentioned; for tho' this is called a Fruit, and when ripe used as such, yet at a Gentleman's Table it is a very common Substitute for Bread, either roasted, baked, or boiled, before its ripe; and, I think, is by far the best of all the Bread Kinds, which are in Number four, as already mentioned.

The Plantain, in the Catalogue of Fruits, was the last treated of in a former Journal, making the nineteenth in Number; to which may now be added, as the 20th, the *Water Lemon*; this Fruit grows upon a Vine, which is much after the Manner of the *Granadilla*. The Fruit is small, and the Pulp within is full of small Seeds. It affords but little, which is of a soft, pulpy Nature; and, tho' of an agreeable Flavour, yet is exceeded by the

the Granadilla. 21<sup>st</sup>, *Wild Water Lemon*, or *Love in a Mist*, tho' some call it *Love in a Maze*; it is a small Fruit, and grows upon a long running Vine, provided with many Tendrils to support itself by whatever it lays hold of. The Flower greatly resembles the Granadilla, and both the Passion-Flowers. The Fruit is inclosed in a fuzzy *Capsula*, very glutinous to the Touch, and form'd of a Kind of Network, very beautiful. The Fruit is small; and, when green, is quite hollow, hardly any Thing else but a Skin: When ripe, it turns of a yellow Colour, and is full of a soft, pulpy Substance, of a very agreeable Flavour. I have not met with any Fruit attended with a greater Variety of Oddities than this little Vine and Fruit.

Jan. 18, (Journal 110) *Wednesday*. M. H. 7, clear  $\frac{1}{12}$ , after showery. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 3 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

To the West of my Lodgings, at the End of *West-Street*, is the Burying-Ground, called *Fonte-Bell*. It is facing the Sea, at but a little Distance from it, and is a Sort of sandy Beach before it. Here the Negroes are also buried; of whom it is reported, that after the Burial they sometimes pour Rum upon the Grave; and, a few Weeks after, bring Food and place it also upon the Grave of the Dead, as tho' they imagined the Dead would suffer

by fasting too long: And that Sort of Food which they most liked while living, they get for them when dead, and placing it upon their Graves, leave it there. Moreover, if any one has lost any Thing, and after some Time it cannot be found, nor suspected who it is that has stole it, they retire to *Fonte-Bell*, and there place themselves by the Grave of their Relations; or, in Case of Failure herein, then they go to the Grave of one of their Countrymen, and taking some of the Mould of the Grave in their Hands and Mouth, pronounce a Curse and wish Destruction to that Person, whosoever it is, that has robbed them; then, kissing the Grave, return Home: And this, by repeated Examples, I am inform'd, has been found to prove destructive to the Person that was the Thief. A remarkable Instance of this Nature, it is said, came to pass not long since in this Neighbourhood. A young Negro-Woman had lost some Money out of her Repository, which her Husband meeting with, had taken away. He was then a lusty, likely, young Man. His Wife enquired of him whether he had taken the Money, but he denied it; after which she mentioned it to him again, and was earnest with him to tell her, for that she was going to *Fonte-Bell* to lay her Curse upon whomsoever had taken it: But he still denying, she went, used the usual Ceremony, and laid her Curse upon the Thief, whoever it was, that had taken her Money.

ney. After ending her Ceremony, and being returned Home, her Husband acknowledged he had taken the Money. She reply'd, that it was now too late to mention it, for that what she had done she could not now recal, and he must stand to the Consequence thereof. The poor Wretch soon after alter'd much for the worst, to the Surprize of all that knew him; and, in no long Distance of Time, growing worse and worse, he died.

I once asked a young Negro, that had been long enough from his own Country to understand the Manners of this he was in, what he thought of God? but he could give me no Answer; and, by various Questions I put to him, seem'd to have no Sense of God at all. But changing my Questions, and asking him whether he worshipp'd any Thing in his own Country? he told me, Yes: And, upon farther Enquiry, I was convinc'd, that tho' he understood not what I meant by the Word *God*, yet it was the same Being that was worshipp'd in his Country, tho' by another Name: And I can't but hope, that in all Nations, however ignorant they are of the Means of Salvation by Jesus Christ, yet God has a select Number who, adoring him according to the Light of Nature, shall be accepted by him, and be saved by the Merits of Christ, tho' here unknown to them.

Jan. 19, (Journal 111) *Thursday*. M. H. 7, clear  $\frac{1}{12}$ . W.

still. N. H. 12, clear total. W. 2 D. Very warm. E. H. 5, clear total. W. 2 D. N. H. 10, clear total. W. still.

Having mentioned, in a preceding Journal, the Fruit called *Love in a Mist*, as making twenty-one different Fruits; I will now add, as the 22d, the *Water-Melon*, which are here in good Perfection; as also are, 23d, *Musk-Melons*; and likewise, as the 24th Sort, are *Cucumbers*, which are here in Plenty, and very good. 25th, The *Dunk*, also called *Mangustine*; this is a small Fruit, not exceeding a small Apple, growing upon a Tree of no large Size, but bushy. It has a small, rough, very hard Stone in it, about the Magnitude of a small Bullet. It is a Fruit in Esteem by some; tho', in my Opinion, worthy of no Commendation.

Jan. 20, (Journal 112) *Friday*. M. H. 7, clear total. W. 1 D. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

I went this Day to take a View of *Spight's-Town*; which, from *Bridge-Town*, is said to be about twelve Miles. The Way to it leads thro' Part of *Hole-Town*, which is about two-thirds of the Way to *Spight's*, and is a very small Village, consisting of but a few Houses, which make but a very indifferent Appearance. *Spight's-Town* is considerably larger; tho' this, compared with *Bridge-Town*, is but small. It borders upon the Sea-Coast,



Coast, stands low, and therefore not so pleasant as if more airy. It is but a mean Country Village, and has but few handsome Houses. The Way to it was agreeably variegated; Part of it leads along a large sandy Beach, by the Edge of the Sea: Towards the farther End of which is a long Grove of Cocoa-Trees, growing upon Part of the Beach, at but a small Distance from the Water. This makes a pleasant Shade to travel thro' in this hot Country, and also affords a very agreeable Prospect at a Distance. A little beyond this, the Road leads to what is called the *Black-Rock*, a considerable Way on this Side *Hole-Town*. Here the Road ascends up a high Hill, is very stoney, and troublesome travelling. Beyond *Black-Rock*, the Way again becomes smooth and pleasant; and, from the *Hole to Spight's-Town*, is generally a very delightful Ride.

After taking a View of the Town, I again returned to me Lodging; which, in this hot Country, is reckoned a good Day's Ride.

*Jan. 21, (Journal 113) Saturday.* M. H. 7, wet 2 D. after 10 8 D. N. H. 12, clear  $\frac{7}{12}$ . W. 2 D. E. H. 5, clear  $\frac{6}{12}$ . W. 3 D. N. H. 10, clear  $\frac{10}{12}$ . W. 3 D.

The Fruit called the *Dunk* made the twenty-fifth Sort of Fruit in the Catalogue; for the 26th, I will mention the *Lemon*; which, tho' a sour Fruit, is yet of considerable Use in many Respects, both as a Drink, Sauce, and

Medicine. They reckon three Sorts of Lemons, viz. the *Common*, *Spanish*, and *St. Helena*; all tending to answer the same Purpose, and therefore to be considered only as one Fruit, tho' some separate them into different Fruits. The *Lemon-Tree* is a good deal of the *Orange-Tree* Kind; and the Leaves, rubbed in the Hand, afford an agreeable Fragrancy. 27th, *Limes*, which some divide into a large and small Sort; this is a Fruit of a less Kind than a *Lemon*, and much smoother on its Surface. Its chief Use is as an Acid, to make Punch. They have a more fragrant Smell than a *Lemon*; and, by some, their Juice is in greater Esteem. As Punch is the chief Liquor used in the *West-Indies*, indulgent Providence has plentifully furnished this Part of the World with Store of Acid, and of various Sorts, wherewith to temper the Water, and allay the scorching Thirst which the Heat produces. Here is also Plenty of Sugar, which is another necessary Ingredient in this Composition.

*Jan. 22, (Journal 114) Sunday.* M. H. 7, clear  $\frac{7}{12}$ . W. 3 D. N. H. 12, clear  $\frac{10}{12}$ . W. 2 D. E. H. 5, clear total. W. 2 D. N. H. 10, clear  $\frac{10}{12}$ . W. 1 D.

I have else-where mentioned the Number of Parishes this Island consists of; each of which, I have since been informed, has a certain annual Stipend of an Hundred and Fifty Pounds Currency, settled by Act of Assembly upon the Minister. What more they are

are worth, arises from Fees attending the different Parts of their Function, by Marriages, Christnings, &c.

Jan. 23, (Journal 115) Monday. M. H. 7, clear  $\frac{1}{12}$ . W. still. N. H. 12, clear  $\frac{1}{12}$ . showery at Times. W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 1 D. N. H. 10, clear total. W. still.

Limes making the twenty-seventh Number in Fruits in a former Journal, I will now proceed to mention the Plumb, called *Jamaica* Plumb, for the 28th; this is a Fruit that grows upon a Tree of no large Size nor Height. The Fruit is not large, nor worthy of Commendation, tho' some are fond of them. The Meat or Pulp thereof is soft, flabby, of no very agreeable Flavour, and covers a large Stone, in Proportion to the Fruit. It is round, and of a good Green, when young; when ripe, it is of a purple Colour. Here an Oddity may be mention'd of a Fact, which, however strange it may seem, yet is a certain Truth, &c. That there is a certain Tree in this Island, beneath which a Person falling into a Sleep, tho' there was not a Leaf upon the Tree when he repos'd himself under it; yet, when he awakes, he'll find the Tree full of Fruit. Here a Person would be apt to censure this as an idle Story; or that it would be dangerous going under that Tree, lest falling asleep it should prove their Death: Or, if not, suppose the Fact be true as

above related, they must sleep an immoderate while, some Months at least, to find a Tree full of Fruit when they awake, that had not a Leaf on when they began to sleep. But it is for want of knowing the Works of Providence, Relations of Things, however true, seem strange and incredible: For what seem'd a Mystry before, or too unaccountable to be assented to, when the Mind is farther informed, becomes plain and easy, as will appear in what is mention'd of this Tree, which is nothing else but the *Jamaica* Plumb-Tree aforementioned. The Mystry concerning its Fruit vanishes, as soon as it is known that it has the peculiar Property of bearing its Fruit before it puts forth its Leaves, contrary to the general Order of Vegetation in other Fruit-Trees: Hence then, a Person sleeping under it, whether it be but a Minute, an Hour, or Day, is the same; for, when he awakes, he may find the Tree full of Fruit, tho' it had not a Leaf on when he began to sleep; but it had its Fruit on, as well before as after. And now the Thing being known, is apt rather to excite Mirth than Wonder; and thus it is with other Things, that seem strange Phenomena in Nature.

Jan. 24, (Journal 116) Tuesday. M. H. 7, clear  $\frac{1}{12}$ . W. still. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 1 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D. I i I died

I dined this Day, by Invitation, with the Members of the Assembly; where was Plenty of Provision of various Sorts, and the Gentlemen were very courteous and civil. The *French* seizing *Tobago* was the chief Topic of their Conversation and Consultation, in this Day's Assembly.

Jan. 25, (Journal 117) *Wednesday*. M. H. 7, clear  $\frac{9}{12}$  W.  
2 D. N. H. 12, clear  $\frac{11}{12}$  W.  
2 D. E. H. 5, clear total. W.  
2 D. N. H. 10, clear  $\frac{11}{12}$  W.  
1 D.

Having, in a former Journal, mentioned the *Jamaica* Plumb as the twenty-eighth in the Catalogue of Fruits, I will now add, for the 29th, the *Sour-Sop*; this is a large Fruit, of about twelve or fourteen Inches round, somewhat in Form resembling a Heart; it is furnish'd with short, blunt, soft Sort of Prickles, or pointed Protuberances, all over its Surface. It is of a dull Green, which fades as the Fruit ripens. It grows upon a shrubby Sort of Tree, of no great Height or Magnitude. The Pulp is soft, has in it many Seeds, and its Flavour is of an agreeable Acid, but somewhat musky. It is commended by some, but, in my Opinion, is deserving of very little Esteem. 30th, The *Hog-Plumb*, called also *Gully-Plumb*; it is a moderate sized Plumb, somewhat longish; and yellow, when ripe. The Pulp of it is soft and fleshy, containing in it a pretty large Stone, in Proportion to the Fruit. The

Tree sometimes grows large and high; and, growing wild, is by some called the *Hog-Plumb*; and growing sometimes in Gullies, it is by others called *Gully-Plumb*: But it is a Fruit of very little Value. 31st, The *White-Plumb*; this Fruit is of less Value than the former, and worthy of no farther Notice. 32d, *Custard-Apple*; this is a pretty large Fruit, and its Tree generally grows higher than the *Sour-Sop*. The Fruit, when ripe, is as soft as a Custard, but worth nothing. 33d, *Sugar-Apple*; this also is a Fruit not worth Notice. 34th, *Monkey-Apple*; so called, it is said, as being fed upon by Monkeys, and is fit only for the Use of Vermin. 35th, The *Stopper-Berry*; this Fruit grows upon a pretty large Tree, is small, and black when ripe; but is not very common, nor worthy of Esteem. 36th, *Fat-Pork*, by some called *Cocoa-Plumb*; this is a Sort of Plumb. It generally grows upon low, shrubby Bushes; is of two Sorts, a red and white. The Skin being taken off, the Pulp under it a good deal resembles pure Hog's-Lard, from whence probably it has the odd Name of *Fat-Pork*. The Pulp is soft, and almost tasteless, inclosing a large Stone; and, tho' eaten by some, yet is scarcely worthy the Name of a Fruit. I know of no Place equals this for the Number and Gradation of its Fruit; from the most excellent, called the *Pine-Apple*, to the most indifferent; whereby it may be said to contain the best and worst of Fruit; and, perhaps, the

the same may be said of its Inhabitants.

Jan. 26, (Journal 118) *Thursday*. M. H. 7, clear  $\frac{10}{12}$ . W. 1  
D. N. H. 12, clear  $\frac{10}{12}$ . W. 1  
D. E. H. 5, clear  $\frac{11}{12}$ . W. 2  
D. N. H. 10, clear  $\frac{10}{12}$ . W. 2  
D.

*Fat-Pork* being mention'd in the former Journal as the thirty-sixth Number in the Catalogue of Fruits, I shall here mention, as the 37th, the *Damascen*, by some called *Callamitis*; but this is so little worth Notice, that to mention it is sufficient. 38th, *The Cherry*; of this Fruit there are three Sorts, viz. the *Black*, *Red*, and *Clammy Cherry*. The Trees they grow upon are somewhat of the shrubby Kind, seldom growing high or large, but thick and bushy. This Fruit grows to about the Magnitude of the *Kentish Cherry* in *England*. Tho' they are called Cherries, yet they extremely differ from the Fruit of that Name in *England*, both in Taste and Quality. They have various Seeds, not Stones, as the *English Cherries* have. They are somewhat tart in Taste, and not very grateful in their Flavour; and tho' the *English Cherry* is a delicious Fruit, yet this is not worthy of Commendation. 39th, *The Burgamot*; this Fruit is somewhat of the Lemon Kind. Its Trees are also of the same Sort: Both Fruit and Leaves are very gratefully flavoured. The Fruit is very little used. The Essence, or Oil of the green Peel, is a strong

Perfume, of a most agreeable Fragrancy; and, as such, is used sometimes to drop into Snuff, Handkerchiefs, &c. as it pleases the Fancy of those who love the smell of Perfumes about them. There are two Sorts of this Fruit, one sweeter than the other; but neither of them are in Reputation as a Fruit for Use. 40th, *The Pangwyn*; this is the Fruit of a Plant, whose Leaves seem to be somewhat of the Pine-Apple Kind, being narrow, thorny-edged, somewhat resembling that; but that these are much larger, and several Feet in Length. The Fruit grows but just above the Surface of the Ground, in the Middle of the Plant; being thickly surrounded with a large Number of these long, thorny-edged Leaves: And hence it is somewhat difficult to come at it, or even to know whether there is any Fruit there; which, when seen, makes an Appearance somewhat resembling a Nest of young Birds, with their Heads placed together in the Middle of the Nest. One of these Nests have generally a great Number of Fruit, which grow closely adhering by the Side of each other, and are about two or three Inches in Length, and one in Circumference. When eaten, the outward Skin is taken off. The Fruit has somewhat the Taste of the Pine-Apple; but, tho' gratefully flavoured, yet is so very acrimonious, that they will soon disorder the Tongue and Glands of the Throat, and even so much excoriate the Skin



as to produce Blood, and hence they must be used very sparingly: Nor indeed are they of much Repute, being seldom sought after, or used as a Fruit, when found.

Jan. 27, (Journal 119) Friday. M. H. 7, clear  $\frac{7}{12}$ . W. 2  
D. N. H. 12, clear  $\frac{10}{12}$ . W. 2  
D. E. H. 5, clear total. W. 2  
D. N. H. 10, clear total. W. 2 D.

In the former Journal the *Pangwyn* made the fortieth Number in the Catalogue of Fruits; to which may now be added, as the 41st Sort, the *Wild Fig*; this Fruit grows upon a large Tree, of which there are two Sorts; one of which sends out many Filaments or Sprouts, called Beards, which descending to the Ground there take Root, and become Supporters to the Parts to which they belong: And another that is far more sparing herein, and bears the largest Fruit; tho' the Fruits of either are of no Reputation, and nothing worth. Garden-Figs, which are mentioned in a former Journal, and is a good Fruit, are not very common here. 42d, The *Tamarind*; this Fruit grows upon one of the most regular, beautiful, round-headed Trees in the *West Indies*. This Tree frequently grows very large, and of considerable Height. It affords a most delightful Shade; and, in some Places, is cultivated near Dwelling-Houses, for that Purpose. Its Leaves are long, growing upon little

Stalks, and divided into small Sections, greatly imitating those of the Locust-Tree upon the Continent of *America*. The Fruit is inclosed in Pods, generally of about four or five Inches long, and one broad, wherein are several different Divisions, each containing a flat Seed of a deep Brown. When the Fruit is ripe, the Shell dries, is brittle, and falls off. The Fruit is very tart; and, in want of other Acid, is frequently made Use of for making Punch, for which Purpose the Leaves are sometimes used; which, being steeped in Water, afford an Acid, tho' nothing equal to the Fruit. This Fruit is much preserved with Sugar, or its Syrup, and sent to different Parts of the World, as being useful for many good Purposes.

Jan. 28, (Journal 120) Saturday. M. H. 7, clear total. W. still. N. H. 12, clear  $\frac{10}{12}$ . W. 1 D. E. H. 5, clear  $\frac{10}{12}$ . W. 1 D. N. H. 10, clear  $\frac{9}{12}$ . W. still.

The *Tamarind*, in the last Journal, furnished the forty-second Number in the Catalogue of Fruits; I will add, as the 43d, the *Citron*; this Fruit is also of the *Burgamot* Kind. The Tree grows not large, but has hard Sort of thorny Prickles, like the *Burgamot*, *Lemon*, and most of the Trees of this Kind. This Fruit is of very little Use, except as an Ingredient in an agreeable Cordial call'd *Citron-Water*. 44th, *Spanish-Asb*; this is a Fruit that grows upon a high

high Tree, in long Pods, of a clammy, sweetish Taste; but tho' reckon'd by some among the Number of Fruits, it has perhaps no Sort of Pretensions to it. 45th, *Anchove-Apple*; this, by some, is called *Anchove-Pear*. It grows to the Bigness of a middling Russet-Apple, and somewhat resembles it in its outward Surface; but, as a Fruit, it is of no Esteem, and very little Use. 46th, *The Bully-Berry*; this grows upon a high Tree, but it deserves not the Name of Fruit. 47th, *Chigery Grape*; this Fruit grows upon a Kind of shrubby Tree, that seldom grows above twenty Feet high, and not frequently so high. The Fruit grows in Clusters, like Currants, and somewhat resembles a Bunch of white Currants, tho' considerably less. They have an agreeable Taste, a little upon the Acid, mix'd with a Sweetness, that renders them useful in Thirst. They are said to take their Name from being much like to a Nest or Bag of Animals, called Chigers.

A Chiger is a small Animal, very common, and extremely troublesome in the *West-Indies*. The Parts they principally affect are the Toes. Those that wear Shoes are sometimes affected with them; but the poor Slaves, who go bare-foot, frequently suffer extremely by them: For tho' it be so very small as not well to be observed by the naked Eye, yet they soon burrow into the Flesh, at first causing a tingling Sort of Itching; and, if not soon got out, which is done by

a Needle, they will greatly increase, and cause Pain and much Soreness. If suffered longer to remain, they will nest, form a Bag of Eggs, which will soon turn to young ones; and, by being let alone, will cause a considerable Sore and Lameness, of very difficult Cure. The mischievous Effects of these troublesome Creatures, may be called one of the Plagues of the *West-Indies*. The many Miseries these poor Slaves are subject to, can't but excite Compassion in every considering Mind. To be in a State of Slavery for Life, is a shocking Circumstance to a generous Nature; but to be farther subject to the ill Treatment of such Masters, whose tender Mercies are cruel, where they are not only exposed daily to the Stroke of the Scourge, but also to Hunger, and to be in want of all Things; hence the Miseries they are liable to suffer are inexpressible. They are drove like Beasts from Place to Place, and frequently are used with far less Compassion. It would perhaps be hardly credited, to mention the Variety of Ways of punishing these poor Wretches; sometimes they have melted Brimstone dropped upon their naked Bodies; at other Times an Iron made hot, and they obliged to sit down upon it; and some are violently scourged, and Salt sprinkled over them. These, and such like, are the Miseries these poor Wretches are subject to, from the Oppression of cruel Masters, whose insatiable Thirst  
after

after Riches, inclines them to think that their Slaves never do Work enough for them, tho' to answer their Demands they sometimes even exceed the Power of their Strength, and faint under their Burdens: And was this indeed to be the End of their Sufferings, it might afford some Consolation; but, alas! the miserable State of Ignorance they are continually kept in, and the little Time they have to think of Futurity, were they even prepared for Reflection, affords but a very gloomy Prospect of future Rest.

Jan. 29, (Journal 121) Sunday. M. H. 7, clear  $\frac{9}{12}$ . W. 1 D. N. H. 12, clear  $\frac{10}{12}$ . W. 2 D. E. H. 5, clear  $\frac{9}{12}$ . W. 1 D. N. H. 10, clear  $\frac{10}{12}$ . W. 3 D.

We have had very warm Weather, and but little Wind these two Days. This Morning I paid a Visit to the Rev. Mr. Carter, Minister of St. George's Church, who is a Gentleman of great Character here for his good Life and Christian Conversation. After Breakfast I went to see the Church, which is built with Wood, and not large; but, I think, one of the neatest I have ever seen, being ceiled and painted in a handsome Manner. The Pews are well regulated and laid out. The Communion-Table is also extremely neat, as also is the Organ, tho' but small. From hence I proceeded to St. Philip's, where the worthy Mr. Foster preach'd an excellent Sermon. Here I had

Hopes of receiving the blessed Sacrament, but the Report I had heard of its being administered here every Lord's Day proved a Mistake. After divine Service I accepted of an Invitation to dine with Mr. Foster, where was a very agreeable Entertainment; after which, at the usual Time, we again resorted to the House of God. Divine Service being there finished, I went to Dr. Mapp's, at some Miles distance in the Country Northward, who had before given me a kind Invitation, and with whom I passed the Evening.

Jan. 30, (Journal 122) Monday. M. H. 7, cloudy  $\frac{1}{12}$ , after wet to 2 and 3 D. W. 3 D. N. H. 12, wet to 3 and 4 D. W. 3 D. E. H. 5, continual Rain to 3 D. W. 2 D. N. H. 10, cloudy  $\frac{10}{12}$  W 1 D.

This Morning, being favour'd with the Company of my Friend, Dr. Mapp, I went to visit Coddrington College, being the Gift of General Coddrington, about four Years since, and said to be piously design'd for educating Negro Youth, as well as others, in the Principles of Christianity, and left under the Direction of the Society for promoting Christian Knowledge. It consists of a large House, which is now receiving considerable Additions. It is a tolerably neat Building, situated low, at a small Distance from the Sea, viz. between that and a very high Cliff, which fronts it, and which bounds its Prospect on the West Side. It is furnished with Tu-

tors,

tors, for the different Branches of Education intended to be taught here. There are, as yet, only three Boys upon the Foundation, and three Negro Children that are taught to read. It is provided with Garden-Ground sufficiently large; but, it is said, the Spray of the Sea is so much carried over it, in windy Weather, that it prevents the thriving of Vegetation in such Manner, that hardly any Thing grows. At the Side of this Garden, next the Sea, is Plenty of Wild Olive Trees, which grow pretty common in various Places of this Island. They grow upon a Tree somewhat resembling a Willow, but the Leaves are broader. The Fruit is small and useless. At the Front of the Building are Plenty of Cabbage Trees, some of which are very straight and tall, and one of them is said to measure upwards of an Hundred and fifteen Feet. Here is a very extraordinary Spring of fine Water. It rises from under the Roots of the most surprizing Wild Fig Tree I ever saw, measuring round the Body, near the Surface, upwards of forty Feet. It spreads much, and has Projections from it, as Supporters, rooted in the Ground, as large as the Bodies of some well-grown Trees, of several Feet Circumference; and separates above into several Divisions, each as big as a large-bodied Tree, of several Feet Diameter. The Gentlemen of this College behav'd with great Civility, and in every Thing

were greatly obliging. Here is likewise a neat Chapel, but is not yet quite finish'd. Youth may board, and go thro' the different Parts of Education here, without the Hazard of sending them to far distant Places for that Purpose. After having been agreeably amus'd for some Time, we took Leave, and went to visit my Friend, the Doctor's Brother, at a distant Part of the Island Eastward. In our Way, we took a View of what is here called the Bean-Tree; which is a midling sized Tree, and bears beautiful purple Flowers, of a longish Form, which cover the Tree before it is leaved. After the shedding of the Bloom comes on the Pod, but the Bean contained therein is small and useless. Near to this Place is a Grove of Coffee-Trees, or rather Bushes, the Bloom of which somewhat resembles that of a Jessamine; is white, and agreeably fragrant. It is divided into four or five Parts, or little Divisions of small Leaves. The Fruit is first red, and then its inward Substance is sweet. The Berry incloses two Seeds; which, placed together, seem to be but one Seed divided in the Middle. When ripe, the Husk turns of a dark Colour. Here was also a *Jamaica* Plumb-Tree, which I have mention'd in a former Journal. This Tree, after the Fruit is ripe and gathered, puts out Leaves in Plenty, and makes a very agreeable Appearance.

Farther on, we took a View of a Burgamot Grove, where



was a Sappadilla-Tree, with Plenty of Fruit. This Sort of Fruit, as also the Burgamot, have been mentioned in a former Journal; as has likewise that of the Avigator Pear-Tree, which also grows here, and is now beginning to bloom; the Fruit of which, I am inform'd, begins to ripen in *September*, and continues some Time.

Farther forward we pass'd by two Aloe Trees, the tallest I have yet seen upon this Island. They were almost ready to bloom; which, it's said, they do here in ten Years after they are set, but at *Gibraltar* they are much longer.

After this we arriv'd at Mr. *Mapp's*, where we were kindly received, and spent the Remainder of the Day. Near this Gentleman's Dwelling-House is a large, natural, subterraneous Cave. I went into it from End to End, but could observe nothing worth Notice. This Gentleman's Sugar-mill being at work, I went to take a View of it. It is turn'd by the Wind, after the common Manner of Wind-mills. The Mill is composed of three large Iron Rollers, formed into cast Iron Cases, and provided with a wooden Block, or Piece of Timber made round, thick enough to fill up the hollow Cavity of the Iron Cases: Which being done, they are placed in an erect Position, by the Side of each other, and carried round by the Cogs of a Wheel, laying hold on a Rack provided for that Purpose. The Cane placed before these Rollers

is drawn thro', and crush'd in such a Manner as to drive out the saccharine Fluid; which, running into a Receiver provided for that Purpose, is conveyed by wooden Pipes, or Troughs, from the Mill to the Boiling-House, at some little Distance from it. Here the Liquor was received into a Cistern, and out of that into a large Copper, called the Receiver or Boiler, being the first and largest of several others, where it is for some Time boiled; and, in boiling, flings up much Dross, Dirt, or black Scum, with which the Liquor abounds, when receiv'd into it. This is frequently taken off, and put on the outward Side of the Copper, from whence it is carried by a leaden Pipe into a Receiver, provided for it below, where it is kept for the Distillation of Rum. After this Liquor has been boil'd, cleans'd, and considerably diminish'd, it is then strain'd thro' a Flannel Bag, which greatly cleanses it, out of which it runs into a less Copper, where it is farther purified and diminished; from thence it is laded into another lesser Copper, where it is still farther purified; after which, it is removed into a fourth. The Scum, being now considerably purified, what is here taken off is not put to run for Rum, as the former Scums, but reserved in a Repository by itself, and kept for making the coarser Sort of Sugar. From this, it is removed into a fifth Copper, and so on to the seventh; when, being perfectly pure, it is boil-

ed till coming to the Consistence of good Honey; it is laded out into a Vat, or broad Receiver; and there, as it cools, grainulates into Sugar. Great Care and Judgment is required in boiling it well; for if boiled too much it grows black, and the Grain is spoiled; and if it is boiled too little, it will not grainulate. After it is become somewhat cold, it is put into earthen Pots, of different Sizes, some large enough to hold several Gallons, whose Tops are wide and taper to the Bottom, which is provided with a Hole; thro' which, as the Sugar settles, what don't grainulate, runs and is called *Molasses*. This, as it is collected, is put into Casks, either to make Rum, or for Transportation. After growing harder in the Pots, and draining awhile, they have then Clay finely mix'd in Water, to the Consistence of good Batter. This is poured over the Top of the Sugar, and is called claying it. The Water passing thro' the Sugar, carries with it the coarser, drossy Part, greatly purifies it from its brown Colour, and much whitens it; and after that Clay has laid till it becomes dry, when it has so considerably shrunk as not to cover the Sugar, it is then removed, and the like again repeated, which still increases the Whiteness of the Sugar. Sugar is sometimes laid upon Bottoms of several Planks or Boards, laid as a Floor, and nailed, of any determinate Breadth. These, after the Manner of Drawers, are provided to draw in and out,

to expose the Sugar laid upon them to the Sun in the Day, and shut them up by running them back at Night. These are called *Barbaces*; and the Sugar, so dried, is said to be barbacu'd. The Mill is constantly attended by two Negroes; the one before, to feed it with Cane; the other behind, to clear away the mashed Stalks brought thro'; and, if any be not pressed enough, they are placed to pass thro' again. After being deprived of its Fluid, it is called *Trash*. This is carried to a distant Place, and spread to dry; after which it is used as Fuel, to boil the Sugar with: And the Ashes of that Fuel is carefully preserved, to manure the Land with for yielding more Cane, for which Purpose it is said to be particularly useful. Hence then it may be remarked, that of the Cane-Plant nothing is lost. The Blades and Tops serve for Provender for Cattle, and also as Thatch for covering of Negroes Houses. The Stalks afford Liquor for the Sugar; and, when become Trash, it boils the Sugar: That Trash, after boiling the Sugar, when reduced to Ashes, manures the Ground for a new Crop. Here are many Occasions for Thankfulness, and many Reasons why the Almighty should be acknowledged, in the various Uses of this wonderful, beneficial Plant; for did not the Trash suffice to boil the Sugar, it would not be practicable in this Country to be provided with Fuel for that Purpose; and did it not afterward serve for

Manure, the Land would greatly fail in its Product: Moreover, were not the Blades proper for Fodder for Cattle, and the Tops to thatch Negroes Houses, the one would be starved, and the other would be deprived of Habitations.

Jan 31, (Journal 123) *Tuesday* M. H. 7, cloudy  $\frac{1}{2}$ , after showery  $\frac{1}{2}$  4 D. W. 2 D. N. H. 12, clear  $\frac{1}{2}$  W. 2 D. E. H. 5, clear  $\frac{1}{2}$  W. 2 D. N. H. 10, clear total. W. still.

In a former Journal I mentioned Chigery Grapes as the forty-seventh Number in the Catalogue of Fruits; I will here add the *Pumkin*, as the 48th; this Fruit grows on a running Vine, and is too generally known, as a boiled Sauce for Meat, to need any farther mention. 49th, The *Squash*; this also is the Fruit of a running Vine, and hardly less known than the former, being used for the same Purpose. 50th, The *Prickley-Pear*, by some called the *Pimploe-Pear*, and by others *Dagger-Apple*; this is the Fruit of that Prickley-Pear Plant which grows so extremely common here, that they serve as Hedges to divide one Plot of Ground from the other. The Fruit is of a very beautiful purple Colour, but is hardly ever used, except among the *French*, who make a Preserve of it, and use it as a Desert after Meals. 51st, The *Fustick Berry*; this is a Fruit that grows upon a Tree, of which there are two Sorts, a green and yellow, used in Dying. The Fruit is of no

other known Use, except that perhaps Birds may feed upon them; and, it is said, that Hogs are also very fond of them.

Feb. 1, (Journal 124) *Wednesday*. M. H. 7, clear  $\frac{1}{2}$  W. still. N. H. 12, clear total. W. 1 D. E. H. 5, clear  $\frac{1}{2}$  W. 1 D. N. H. 10, clear total. W. still.

The *Locust* is here called a Fruit, and therefore I shall place it as the 52d; this has a pretty large, snuff-colour'd Pod, that grows upon a large Tree, very different from a Tree of that Name on the Continent in *America*. There is also what is called a *Bastard Locust*; but as the Fruit of either one or the other is of no Use, that I can learn, I shall proceed therefore to the 53d, which is the *Date*; this is the Fruit of a Tree that grows to a considerable Height. The Branches are somewhat in Form like those of the Cabbage-Tree, but their Edges are beset with many Prickles. The Fruit is of no Use here, that I could learn. 54th, *Cassia-Fistula*; this Fruit grows upon a Tree of a pretty large Body and Height. It has a Pod of a brown Colour, which pendulates, or hangs down by a pretty tough Stem, and sometimes measures eighteen or twenty Inches in Length. The Pod being open'd, within there are Plenty of flat Seeds, and a dark, glutinous Pulp, which is of a clammy, sweet Nature. It is not here very common, and but little regarded.

Feb.

Feb. 2, (Journal 125) *Thursday*.  
*day*. M. H. 7, clear  $\frac{11}{12}$  W.  
*still*. N. H. 12, clear total W.  
*still*. E. H. 5, clear  $\frac{11}{12}$  W.  
*still*. N. H. 10, clear total W.  
*still*.

I have else-where mentioned that the Houses of this Town are covered with Tile and Shingles. There is here a prevailing Custom of white-washing the Out-side of their Houses; which, in this Country, where the Rays of the Sun are so strongly reflected, is extremely imprudent: Because the Out-side of the Houses, by being made white, much increasas the Reflection of the Light, and thereby causes it to fall in too great a Degree upon the *Pupilla* of the Eye: Hence weak Eyes are much offended; and, by a continual Necessity of contracting, in Proportion to the Degree of Light falling upon them, exposed in Time to be much injured, and may be a Means of greatly lessening, if not of wholly losing the Sight.

The Streets are subject here to be extremely dusty, especially those Parts that are not paved, which is the Case of some Places. The Town being built upon a sandy Soil, is seldom dirty; the Rain, what don't run off, being soon soaked up.

Feb. 3, (Journal 126) *Friday*.  
M. H. 7, cloudy  $\frac{1}{2}$  W. *still*.  
N. H. 12, clear total. W. 1 D.  
E. H. 5, clear total. W. *still*.  
N. H. 10, clear total. W. 3 D.

Houses go here at a pretty good Rent, and there is a con-

siderable Trade carried on among the Inhabitants. Here are some good Taverns, where Persons, not otherwise provided, may be furnished with good Provision of various Sorts. The common Expence for a Dinner, including Punch, is two Pistereens and a Half, or five Bits; which, at Seven-pence Halfpenny the Bit, is Three Shillings and Three-halfpence, or about Half a Crown Sterling. The great Misfortune of a Stranger in foreign Parts, is the not knowing the Manners and Customs of the People, or the Value of the Currency. Ignorance is a Misfortune which exposes a Person to many Injuries, especially when among those who will take Advantage thereof.

Feb. 4, (Journal 127) *Saturday*.  
M. H. 7, clear  $\frac{11}{12}$  W.  
*still*. N. H. 12, clear total. W.  
3 D. E. H. 5, clear  $\frac{10}{12}$  W. 4  
D. N. H. 10, clear  $\frac{10}{12}$  W. 4  
D.

I dined this Day, by Invitation, at the Attorney-General's; where I was courteously receiv'd, and most agreeably entertain'd. Among other Fruit brought to Table, after Dinner, was the Granadilla, which I have before mentioned. What of this Fruit is eatable, is a small, pulpy Part, wrapped up in a thin, transparent Membrane, having in it many small, blackish Seeds. Here was also the Mammee, which is else-where mentioned. This Fruit, both in Colour and Taste, much resembles good, fresh Palm Oil. There was also what is called



called the Forbidden Fruit, very large; the other Sort is which I have also else-where called a *White Crab*, which is mentioned; as I have also the also a large Sort, but reckoned Avigator-Pear, which is here somewhat inferior to the black generally reckoned a very delicious Crab. The Land Crabs are delicious Fruit, but I cannot esteem much esteemed by some of the it as such. By the Time this Inhabitants; but, in my Opinion, Fruit becomes soft and fit for they always have an earthy, Use, the Stone generally sprouts, disagreeable Taste.

What appeared to me an Oddity here, when I first came, was the Land-Crab. These are here in great Plenty. They make Holes in the Ground, where they generally keep in the Day, and come out at Night to feed. They run fast, but seldom go far from their Holes, except in the Night. They have Fins and Claws, resembling the Water-Crab; but their Ends are round, not sharp, as are the Water-Crab's: Neither have they the broad Back Fin, as they have. There are various Sorts of them, which go by different Names, but only two or three Sorts are used for Food; and these, it is said, are not always good. Among those esteemed for Food, the *Red-Shank* is of the most common Use. This is a small Crab, very nimble, and the Shell partly red. These are frequently put into what is called a Pepper-Pot, and intended to enrich it. There are two other Sorts, of a much larger Size, but not in such Plenty; the one is called the *Black Crab*, which is found mostly in Woods and upper Lands, and are sometimes

Feb. 5, (Journal 128) Sunday.  
M. H. 7, clear  $\frac{10}{12}$ . W. 2 D.  
N. H. 12, clear  $\frac{11}{12}$ . W. 2 D.  
E. H. 5, clear  $\frac{11}{12}$ . W. 2 D. N.  
H. 10, clear  $\frac{12}{12}$ . W. 2 D.

The Return of this sacred Day again calls for new Praise and Adoration: Was it not for the Sabbath we should be in Danger of losing even the very Name of publick Worship; Religion, in all Probability, would soon be as little known among many of the Whites, as it is among the Negroes.

Those Days the Governor goes to Church, the Drum is beat about the Town pretty soon, thereby to give timely Notice to the Militia to attend their Duty, which is the constant Custom here. The Militia being under Arms, present themselves in the Church-yard, and there wait the Coming of the Governor, of whose Approach Notice is given by Beat of Drum. As soon as the Drum beats, which is a Signal of his being near, they prepare in Readiness, and make a Lane for his passing thro' them: When he enters the Church the Organ is performed on for some Time; after which it ceases, and the Morning Duty begins.

In this Parish there can be no Complaint for the Want of Opportunities to attend the publick Worship of God, there being Prayers here every Day at Eight o'Clock in the Morning; and, during the Lent Season, there is a Sermon every *Wednesday* and *Friday*, twice a Day on the Sabbath throughout the Year, and the Sacrament once a Month: And hence having such happy Opportunities for improving, if they do not, it must be thro' the want of a willing Mind.

*Feb. 6, (Journal 120) Monday.* M. H. 7, clear  $\frac{9}{12}$ . W. 3 D. after frequent Showers and Squalls. N. H. 12, clear  $\frac{8}{12}$ . W. 3 D. E. H. 5, clear  $\frac{9}{12}$ . W. 2 D. N. H. 10, clear  $\frac{10}{12}$ . W. 2 D.

Being provided with Horse and Guide, I set out this Day to take a View of what is called the Spout and Animal Flower, both situate in the farthest Part of the Island, called the Campaign Country, in St. *Lucy's* Parish, reckoned about eighteen Miles from *Bridge-Town*. Having a Letter directed to *John Poyer, Esq;* from a Friend in *Bridge-Town*, I called upon him, by whom I was very courteously received; and, being inform'd of my Intention to visit the Spout, as I was a Stranger, in a very friendly, obliging Manner, he engaged his Brother to go with me, and shew me what was to be seen; saying, he would very readily have gone himself, had not Business called him else-where.

From this Gentleman's House we first went to the Sea Side; where, by the jetting in of the Land, a Sort of Bay is formed, bounded by a large, sandy Beach, of some considerable Length and Breadth. Here we spent some Time in taking a View of different Sorts of Shells, and what else was to be seen. Here were Plenty of what is called the *Sea-Egg*, or Plate-Fish. There are various Sorts of this Fish, some considerably larger than the other, measuring about three Inches over, and of different Shapes. They so closely adhere to Rocks in the Water, that it is difficult to get them off; and, as they are but of very slow Motion, and thereby would be exposed to be devoured by other Water Animals, Nature has furnished them with a prickly Coat, somewhat resembling that of a Hedge-hog, whereby they are defended from their Enemies. On one Side they are partly flat; the other Part is of an oval Form, a good deal resembling a Turnip. They contain a Substance, in Colour somewhat resembling the Yolk of an Egg, and are used by some as Food. They are often flung dead upon the Shore by the Waves; where, by being some Time washed by the Water, their thorny Coat comes off, and the Shell of the white Sort becomes very white and beautiful, with great Plenty of little Holes passing thro' it, beautifully variegated, like fine Needle-Work; but there is another Sort that are not so white or beautiful. Here the Bank, bounding

bounding the Sea, was variously variegated: Some Part of it seemed to be formed of Roots of Trees, of different Magnitudes and Figures, piled one above another; notwithstanding which, it is compos'd of a hard Stone, nor is there a Tree near it. In some Places this Stone was of a dark Brown, and in others white, like Marble.

The Land here, bordering upon the Sea, is little else but a hard Rock. After taking a View of this Place, we proceeded farther, turning Westward, to take a View of the Spout. This has been mentioned to me as a great Curiosity; but, upon Sight thereof, I was somewhat disappointed in my Expectations. It is what is generally called an iron-bound Shore, *viz.* a Shore bounded by Sand, the Substance of which is become a Rock. Here it was hollow'd some Yards under, towards the farther Side of which was a Hole thro' the Rock; and, at the flowing in of the Waves, the upper Surface of the Wave reaching the lower Surface of the caved Rock, and filling up the whole Space thereof, condenses the Air in the Cavity; and which, by the swift progressive Motion of the rolling Wave, continues to be more and more condensed, till its expansive Power overcoming the Resistance and compressing Force of the Water, rushes against it with much Violence, and forces it to vent itself thro' this Hole with such Velocity and Power, as carries it to a considerable

Height in the Air, with a rushing Noise, that may be heard at a considerable Distance; as also the Water so carried up, being broke and divided by the Resistance of the Air, becomes a Sort of Mist, some of which is carried to some Distance from the Place. But all these Effects are greater, and more powerful, when the Swell of the Sea is more agitated by Wind. This Hole being now wore considerably larger than formerly, greatly diminishes the Power by which it was then carried up; and what farther contributes to lessen the Force of its Ascent, is another Hole in the same Rock, where the Water of late has forced its Way through.

From hence we proceeded to a considerable Distance farther on, till we came to the Place where we expected to see the Animal Flower: But this could not be come at, without first descending a high, steep, craggy Rock, here forming the Bank bounding the Sea, which washed a Part of it below. The Water, being perpendicularly deep, with a swelling Wave continually dashing against the Rock, should a Person in descending meet with an unfortunate Slip, he could not avoid being plunged into this deep Water, where the rolling Waves would destroy him, by dashing him against the Rocks. A Prospect of so much Danger, a good deal discouraged me from attempting an Enterprize of so hazardous a Nature; and, I believe, my Fear had over-

come

come my Resolution, had I been alone: But the Gentleman that was with me having been here once or twice before, and therefore no Stranger to the Way, first began to descend; and, being encouraged by his Example, which is the most powerful Persuasive, I also follow'd with great Caution, taking Heed to the placing my Feet upon the craggy Parts of the Rock; and, with no less Care, laying hold of others with my Hands, by a slow Progression, I at last descended as low as was necessary that Way; but then another Difficulty presented, which was turning round a certain Projection, or Ridge of the Rock, called the Saddle, which seem'd more difficult than descending the other Part. However; safely getting round here also, we were soon upon a flat Surface of the Rock, where we might walk in Safety, with a little Care. This soon led us to a very large Cave, capacious enough to contain several hundred Men, which seem'd to be partly affected by the lower Part falling away. The upper Part of the Rock remained firm and steadfast, while the under, for a considerable Distance back, was gone, which also extends itself a considerable Way along the Shore. The Bottom was pretty even, and might be walked on without much Difficulty. Here passing along, under the hollow arch'd Rock, we were soon brought to a copper-like, deep Basen, bordering upon the Edge of the Rock at the Side of the

Sea, which seem'd scarcely to measure less than twelve or fourteen Feet perpendicularly, and of considerable Breadth. This was full of exceeding clear Sea Water, furnished therewith by the Waves of the Sea gently sliding into it. Here we hoped to see the Flower, but were disappointed; for tho' it had used to be seen there, yet nothing now appeared but a Number of a Sort of amphibious Crabs, of no Use, that creep about the Rocks, sometimes in and sometimes out of the Water: Therefore, being disappointed, we went forward, proceeding under the Cave along the Sea-Side to another Place, where this Flower had been seen. The Way to this leading thro' a Body, or Basen of Water, occasioned by the Hollowess of the Rock in this Place, we were obliged to strip, and wade thro'. After passing thro' this Water, we came to the intended Place, where we had the Satisfaction to see that our Labour was not in vain, there being several of these Flowers here presenting to View; and which indeed afforded a most agreeable Sight, tho' very different from the Idea I had formed of them, by the Report I had concerning them. This reminded me of what I have often found true by Experience, *viz.* that Reports and Facts are extremely different; and hence, Accounts of Things and Places ought to be as strictly true as possible. These Flowers adhered, or grew out of a Rock, appearing in different Parts thereof;



thereof; some of which lay several Feet under Water, and which was extremely clear. They appeared of a regular Form, and seem'd a good deal to resemble a moderate, single Garden Marygold Flower, of a pale Yellow, and of about the Breadth of a Shilling, but their Leaves seem'd something narrower. As I was unprovided with a Stick, or any Thing to approach them with, and could not come nearer to them, I let fall several little Stones, till one of them in sinking approached very near the Surface of the Flower; upon which it immediately contracting, drew itself into the Rock and disappeared, but in less than a Minute, by my Watch, it radiated itself again, and appeared as before. There being some little Fish swimming about, one of them also, according to my Wish, darted so very near as to brush by one of them; upon which it disappeared, as in the former Instance.

These Flowers appeared to me to proceed from a little Sort of Shell Fish, whose Habitation was some small Cavity in the Rock, where it was in Safety from being devour'd by any Enemy, having perhaps no other Protection; and the Appearance of this Flower, I take to proceed from the regular Radiation of a gelatinous Substance it has a Power of sending forth; which, being soft, and thereby very sensible, easily feels the Impression of any Thing approaching it, even before the Touch, by the Pressure of the Water upon

it, from the Motion communicated thereto, by the Force of the approaching Object; and immediately, upon this Sensation, contracts and draws in these radiated, gelatinous Fibres, that when spread, as aforesaid, form the Appearance of a Flower. The Colour is, no doubt, communicated to it in the same Manner as different Colours appear upon different Sorts of Fish: And hence, from the best Idea I can form of this flower-like Appearance, I believe it to be a Sort of small Shell-Fish; which, if it could be taken out of the Water, would be found to be a kind of Jelly, and no longer be able to exhibit the Form of a Flower; therefore not improperly called an *Animal-Flower*, as resembling the Form of a regular Flower, and at the same Time partaking of animal Life.

After pleasing myself awhile with this extraordinary Curiosity, which I esteem'd as a full Recompence for the Difficulty and Danger we underwent in coming to see it, we again returned; taking a View, by the Way, in ascending the Bank, of what is vulgarly here called the *Devil's Coppers*, being very large Cavities in the Rock, in the Form of Coppers. One was full of Water, and another dry, being situated so high as to be out of the Reach of the Water.

We happily arrived again safe to the Top of the Bank, upon divers Parts of which is Plenty of fine Samphire. From hence returning Home, in our Way, I had

had the Opportunity of seeing what is here called *Wild Plantain Shot*. This is produced by a pretty high, large, broad-leaved Plant. The Seeds are of a brown Colour, very round, and in Magnitude about as big as *English Pease*: In our Way also was Plenty of Wild Parsly, which bears that beautiful Seed, called the Wild Parsly Seed.

Being returned back, and well refreshed, somewhat before Four o'Clock I set out again for my Lodging at *Bridge-Town*; where, about Eight o'Clock, I arrived, much fatigued: Having fresh Occasion, from this Day's Observations, to ponder the Words of the Psalmist; O Lord, how glorious and manifold are thy Works! in Wisdom hast thou made them all. The Earth is full of thy Riches. *Psal. lci. 5. civ. 24.*

Feb. 7, (Journal 130) *Tuesday*. M. H. 7, clear  $\frac{10}{12}$ . W. 2  
D. N. H. 12, clear  $\frac{10}{12}$ . W. 3  
D. E. H. 5, clear  $\frac{11}{12}$ . W. 1  
D. N. H. 10, clear total. W. 1 D.

In the 124th Journal, *Cassia Fistula* is mention'd as the fifty-fourth Fruit in the Catalogue; to which may now be added, as the 55th, the *Sea-Side Grapes*, by some called *Bay-Grapes*; this Fruit grows in great Plenty upon Trees, some of which are of a large Body and great Height. They grow best in sandy Ground, and are found in great Plenty upon sandy Beaches near the Sea, from whence their Name is given

them. The Fruit is as large as a common Grape, but of a sour and very indifferent Flavour. It contains a pretty large Stone, as does the greatest Part of the *West-India* Fruits. Some are fond of this Fruit, but yet it seems worthy of no Regard. The Leaves of the Tree are large, tho' stronger and more stubborn than common Grape Leaves. The Wood of the Tree is of a dull Red, and perhaps might be of Use in Dying. 56th, *Maccaw*; this is a Fruit that grows upon a Tree much resembling a Date-Tree, and its Leaves are also furnished with Prickles. The Fruit is of no Value. It has a Seed with three Eyes or Indensions, like those of a *Cocoa-Nut*. These Seeds, when polished, are of a shining Black, and admired by the Negroes as an Ornament, and wore by them as such, when they can obtain them. These People are also very fond of Beads, which they wear as Bracelets about their Wrists, interspersed with Bits of Money; they also delight to have Ear-Rings, which Men as well as Women sometimes wear.

Feb. 8, (Journal 131) *Wednesday*. M. H. 7, clear  $\frac{1}{12}$ , tho' early in the Morning it was hard Rain. W. 2 D. N. H. 12, clear  $\frac{1}{12}$ . W. 4 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ , wet between. W. 3 D.

I was this Day presented with some of the Fruit called *Pomple-Nofes*, which is else where mentioned.

tioned. It is a large Fruit, of a coarse Grain, and in Taste somewhat like a Burgamot, but of little Worth.

Feb. 9, (Journal 132) *Thursday*. M. H. 7, clear  $\frac{1}{12}$  W. 3  
D. N. H. 12, clear  $\frac{1}{12}$  W. 2  
D. E. H. 5, clear  $\frac{1}{12}$  W. 3  
D. N. H. 10, clear  $\frac{1}{12}$  W. 3

In the 130th Journal the Fruit called Maccaws is mentioned, as the fifty-sixth Number in the Catalogue of Fruits; to which may now be added, as the 57th Sort, the *Goosberry*; this is a Fruit growing upon a Shrub, and is very different from a Fruit of that Name in England; nor is there great Plenty of them, being seldom seen, and but little known here. 58th, *Mountain Plumb*, by some called the *Black Cherry*; it grows upon a Tree that is seldom very high. The Fruit is small and black, but worthy of no Commendation. 59th, The *Bowberry*; this Fruit is not common, and not worth farther Notice. 60th, *Garden-Sorrel*; this, tho' reckoned by some a Fruit, yet perhaps improperly; tho' the Bloom (if that may be called a Fruit) makes by far the best Tarts of any Thing in the *West-Indies*, being extremely pleasant and well tasted. There are a few others called Fruits, as the *Manchineel-Apple*, *Star-Apple*, *Service-Berry*, *Topwood-Berry*, &c. but these are not worthy to be considered as Fruits; except the *Star-Apple*, which some are fond of, but are not common here, and therefore

we will not farther increase the Catalogue with them.

Feb. 10, (Journal 133) *Friday*. M. H. 7, clear  $\frac{1}{12}$  W. 2  
D. N. H. 12, clear  $\frac{1}{12}$  W. 3  
D. E. H. 5, clear  $\frac{1}{12}$ , showery between. W. 2 D. N. H. 10, clear total. W. 2 D.

Some of the Fruits in this Island, as the Pine-Apple, Orange, &c. are, by some, reckoned to exceed any *European* Fruit; yet, was I at Liberty in chusing, I would prefer the *Nectarine*, the *Newington Peach*, the *Apricot*; the *Orline*, *Bonum Magnum*, and *Greengage Plumbs*; the *Burgamy* and *Windsor Pears*; the *Golden Pippin* and *Nonpareil Apples*; the right *Kentish* and *Duke Cherries*, before all the Fruit in the *West-Indies*, in the large Catalogue before-mention'd: But if we admit the *Strawberry* into the Number, viz. the *Wood-Strawberry*, either alone, but especially with Cream, it far exceeds all other Fruit that the Universe affords: Nor is the *Raspberry* far behind, as being a most delicious Fruit, especially with Cream, or good Milk.

Feb. 11, (Journal 134) *Saturday*. M. H. 7, clear  $\frac{1}{12}$  W. 2  
D. N. H. 12, clear  $\frac{1}{12}$ , after a Shower to 4 D. W. 5 D. E. H. 5, clear  $\frac{1}{12}$  W. 3 D. N. H. 10, clear  $\frac{1}{12}$  W. 3 D.

Feb. 12, (Journal 135) *Sunday*. M. H. 7, cloudy  $\frac{1}{12}$  W. 7 D. after showery. N. H. 12, clear  $\frac{1}{12}$  W. 2 D. E. H. 5, clear  $\frac{1}{12}$  W. 3 D. N. H.

N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

This Morning Notice was given, by Beat of Drum, that the Militia might attend their Duty, in the customary Way, when the Governor comes to Church; which he does frequently, herein setting a good Example to others. It is greatly in the Power of those in Authority to be extremely useful, not only by their Authority, but Example also; for those that are Leaders of the People, are as Lights upon a Hill.

It is indeed Matter of Wonder and Concern, that as nothing adds so much Honour and Dignity upon Greatness as Goodness, it should not be more carefully attended to, and practised; especially as Reputation and Esteem are Things desired by every Mind, and Virtue is the most ready Road hereto. It is Advice worthy Attention which the wise Man gives, *Love Righteousness, ye that be Judges of the Earth; think of the Lord with a good Heart, and in Sincerity of Heart seek him.* Wisd. i. 1.

Feb. 13, (Journal 136) Monday. M. H. 7, clear  $\frac{1}{12}$ . W. 2 D. after wet to 9 D. N. H. 12, clear  $\frac{9}{12}$ . W. 3 D. E. H. 5, clear  $\frac{1}{12}$ . W. 3 D. after a Shower to 4 D. W. 3 D. N. H. 10, clear  $\frac{1}{12}$ . W. 3 D.

I set out this Morning to see that Part of the Island called *Scotland*, of which I had been frequently informed as a most irregular Place, well enough

delineated by crumpling Half a Sheet of Paper in one's Hand, and throwing it down upon the Floor; for as that thereby would be cast into a Variety of Forms, so was the Appearance of this Part of the Island called *Scotland*, which is reckoned to be about twelve or thirteen Miles from *Bridge-Town*. In my Way, I called to see my much-esteemed Friend, the Rev. Mr. *Forster*, now confined to his Bed, dangerously ill, at a Friend's in St. *Joseph's* Parish. This good Man, whose present Illness it is thought will terminate in Death, I found in a very low Condition, and quite resigned to his Master's Will. How great is the Difference, upon the Death-Bed, between the Wicked and the Righteous? those that love God, and those that fear him not? *Mark the perfect Man, and behold the Upright, for the End of that Man is Peace.* Ps. xxxvii. 37.

The dangerous Condition of this good Man much concerned me, on Account of the great Loss the whole Island must suffer, on his being removed from them. After a little while remaining here, and taking an affectionate Leave, I proceeded on my Way to *Scotland*, for Judge *Bruce's*; where, by Invitation, I was going. Being come into such a Situation as to take a View of this Part, it appeared indeed pretty well to answer the Account I had received of it, as being by far the most irregular Place I ever saw, and very greatly differing from the other Part of the Island. There are



some mountainous Hills, and Rocks of very difficult Ascent or Descent; which obliges the Rider to dismount and trust to his Feet, to which he must take good Heed that he slip not down. The Horses used to this Part, in descending these Hills in wet Weather, at which Time they are very slippery, are said to place their Feet together in such Manner, as partly to slide down them.

Being come to this Gentleman's House, which is situated in a Valley, I was courteously received, and agreeably entertained. Here were Plenty of Cassaw Trees, of which Fruit Mention is made in a former Journal. They bloom in Clusters, and the Nut at the End of the Fruit is larger before it is ripe than after. Here were also Plenty of Pea Trees, which are called Pigeon Pease, and are in great Plenty here, as being much esteemed by the Inhabitants. They are a small Pea, scarce so big as the *English* Pea, and not so round. Some of these Trees here measured upwards of twelve Inches in Circumference near the Root, and were about fourteen or sixteen Feet high; tho', in general, they are not so high nor large. They are great Bearers, and continue blooming and bearing for many Months together. Here was also the Cocoa Tree, viz. the Tree bearing the Chocolate-Nut. This Nut grows in a Pod, which issues from the main Body of the Tree, hanging down by a Stem two or three

Inches long; and which, when ripe, turns of a red Colour. It is about six or eight Inches long, and four or five in Circumference, containing in it several Rows of Seeds or Nuts. These are dried and rubbed, to clear them from what may adhere to them in the Pod; and, when dry, are fit for roasting, and then grinding for Chocolate. The Tree thrives best in the Shade, and when it is defended from the Wind. It is pretty round and bushy-headed. Its Leaves, which are about three Inches broad, and from four to eight long, somewhat resemble the Leaf of a Chestnut Tree. This Tree grows not large nor tall, seldom exceeding ten or twelve Feet in Height, and nine or ten Inches in Circumference. Here also was Plenty of Cassavi, of the Root of which Bread is made, as has been mentioned in a former Journal. This, tho' by some called a Tree, yet is only a Plant or Shrub, with a round, thick Head, and seldom exceeds three or four Feet in Height. Here likewise were Bananas, which is also rather a Plant than a Tree, and is so much like Plantain, that it is difficult by a transient View to know one from the other. This also has been mention'd in a former Journal. Locust Trees grow likewise here, whose Fruit is a long Pod, very spongy, dry, and of no Use, as has been already observed. Here is a Spring, from whence is collected what is called *Barbadoes* Tar, by some called Bitumen, and is of

of a dead Green. This is a natural Balsam. The Water, on which it swims, comes from under the Rocks, and runs into a large Kind of Bason, provided for that Purpose. It is collected by a Negro, who spreads the Palm of his Hand upon the Surface of the Water; upon which the Tar adheres to it, and is from thence scraped into a thin-edged Gourd, by drawing the Palm of the Hand over its Edge. This is repeated till the Tar is all collected; and which, in about twenty-four Hours, will be again replenished. This Balsam has a strong Scent, and is a very warm, searching Medicine. It is found of great Benefit in cold Constitutions, rheumarick, and paralytick Cases, giving an Ounce for a Dose Morning and Evening, and rubbing therewith the Parts affected. It is perhaps one of the best natural Balsams in the Universe.

After taking a View of what was here to be observed, in the Evening I took Leave; and, being favoured with the Company of my kind and worthy Friend Mr. Duke, I rested at his Country Plantation-House, called the *Spring*, which has a pleasant, airy Situation.

Feb. 14. (Journal 137) *Tuesday*. M. H. 7, clear  $\frac{1}{2}$ . W. 3  
D. N. H. 12, clear  $\frac{2}{3}$ . W. 3  
3 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3  
D. N. H. 10, cloudy  $\frac{1}{2}$ . W. 4 D.

This Morning I went, in Company with my worthy Friend last Night mentioned,

to the Judge's in order to take a View of the Country from a very high Hill in his Land, that commands the greatest Part of the Island. We were obliged to go a pretty Way round before we arrived at the Top of this Hill, which afforded one of the most agreeable Prospects, by Sea and Land, I ever saw. This Place has the Name of *Mount-Misery*; tho' perhaps was it called *Mount-Pleasant*, it would be more expressive of its Situation, and better answer the Character it deserves, by which Name I would therefore call it. Upon its Top is a Plantation, and two or three little Houses, which belong to the Judge.

In our Way to the Judge's this Morning, we took a View of what is called *Poor-Spring*, which gave Name to the Plantation afore-mentioned, of being called the *Spring*. Here is Plenty of good Water, which is of great Use in the watering of Cattle, when other Places become dry, thro' want of Rain. Here are Plenty of Cedar and other Trees, which render the Place very rural and solitary. In our Way to this Spring, is seen what is here called *Grabs-Eyes*. They are a round Berry, of a beautiful Red, with a black Spot on one Part, and are scarcely bigger than a large Swan-Shot. They grow in a Pod, upon a Sort of Vine that climbs upon Bushes, Trees, or any Thing it can lay hold on, and is by some called Wild Liquorice. An Infusion of these Vine Leaves, which are some-  
what

what long and narrow, are said to be extremely useful in the Cure of consumptive, and other Coughs. The Vine has much the Flavour of Liquorice; but the Berry is said to be of that Quality, as, that only two of them being swallowed, will give violent Vomiting and Purging; and hence they are esteemed as a Poison. By the Side of *Mount-Pleasant* are Plenty of what is called the Balsam-Tree; whose Fruit, when ripe, is red, and somewhat exceeding in Bigness the Orline Plumb. It grows not very large, is pretty bushy and thick with Leaves; and from the Fruit, which is extremely glutinous, may be extracted a Balsam, but it is here thought to be of a poisonous Nature. The Leaves of the Tree are of a roundish Form, about three Inches broad, and four long, and of a beautiful Green; and which, when broken, as well as the Fruit, emits a glutinous Sort of Fluid, that becomes a Gum, when dry. Returning from the Mount to the Judge's, where we had before been kindly receiv'd, we staid awhile, and then departed.

This Plantation, called the *Spring*, as afore-mentioned, is a pleasant Place, commanding an extensive Prospect, and is well furnished with good Cane. Here are growing what is called *Eddas*, which is a Root somewhat resembling a small-sized Potato, and are admired in this Island as a Bread-Kind. They are white within, somewhat of the Flavour of an Artichoke, and are very

hearty Food. Here I took a View of the Sugar-Mill, House, &c. which appeared very neat and clean: And indeed, it seems here to be the general Care of the Inhabitants, to keep their Sugar-Houses and Materials very clean and neat.

Last Night I was somewhat surprized at a Fire that happen'd, at no great Distance from us, by a Cane-Field taking Fire; which, it seems, sometimes happens, when the Blades are dry, and does much Damage.

After remaining here awhile, I returned again for my Lodging in *Bridge-Town*, which is said to be at about eight Miles distance, affording a very pleasant, easy Ride.

The more I see of this Island the more numerous and curious appears its Variety; nor is it herein perhaps exceeded, if equall'd, by any Island of its Bigness in the Universe. The Inhabitants have great Reason to be thankful, that so many Blessings are afforded them, in so small a Circumference; for indeed, the divine Being has been here very bountifully gracious, and so multiply'd the Variety of his Workmanship, as can't but excite Admiration in every curious Mind, and Thanksgiving and Adoration in every grateful one.

Feb. 15, (Journal 138) *Wednesday*. M. H. 7, clear  $\frac{10}{12}$ . W. still. In the Night was hasty Rain. N. H. 12, clear  $\frac{11}{12}$ . W. 3 D. E. H. 5, clear  $\frac{11}{12}$ . W. 3 D. N. H. 10, clear  $\frac{10}{12}$ . W. 2 D. This

This Day, by Invitation, I went to my Friend Mr. James's Country Plantation-Houle, about five Miles from *Bridge-Town*, where I was courteously received and entertained. It is a very pleasant Situation, and commands an agreeable Prospect of considerable Extent, in the plain Country, almost across the Island. Here are Plenty of the small Aloe Plant, from whence the Fluid is obtained that forms the *Barbadoes Aloes*: To which End, the Plant is cut up close to the Surface of the Ground, out of which flows a thick, glutinous, very bitter Fluid, in good Plenty. This Plant is suspended, or put in a Vessel, in an upright Position, for as much Fluid to drain from it as possible: Which, when collected in a pretty large Quantity, from a sufficient Number of Plants, is evaporated to a thick Consistence; and, when so long boiled as to be brittle when cold, it is then put into Goards or Calabashes, and sent Abroad; tho' the Quantity here made, is said now to be but small. If the Juice be dry'd in the Sun, it makes a fine Sort, resembling what is called the *Succotrine*, or *Hepatic Aloes*, from its approaching Colour to that of the Liver. The Plant is but small, about four or five Inches in Circumference, near the Root, which is pretty large. It grows two Feet high, and yields a yellow Flower.

Here is a fine Plantation, well furnished with Cane, a Fluid of a direct opposite Taste to that of the Aloe, and yet produced and

nourished on the same Spot of Ground.

*Feb. 16, (Journal 139) Thursday.* M. H. 7, clear  $\frac{1}{12}$ . W. 5  
D. N. H. 12, clear  $\frac{1}{12}$ . W. 3  
D. E. H. 5, clear  $\frac{1}{12}$ . W. 3  
D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

*Feb. 17, (Journal 140) Friday.* M. H. 7, clear total, W. 3  
D. N. H. 12, clear  $\frac{1}{12}$ . W. 3  
D. E. H. 5, clear  $\frac{1}{12}$ . W. 3  
D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

*Feb. 18, (Journal 141) Saturday.* M. H. 7, clear  $\frac{1}{12}$ . W. 2  
D. N. H. 12, clear  $\frac{1}{12}$ . W. 3  
D. E. H. 5, a Shower to 8  
D. W. 3 D. N. H. 10, cloudy  
 $\frac{1}{12}$ . W. 3 D.

This Day one of the Companies of Militia was review'd by the Governor. The Drum-Major is a Black, and all the Drummers under him are of that Colour. I am inform'd there are six Companies of Foot, and two of Horse; but that they can raise ten Thousand white Men, and more than three Times that Number of Blacks.

I have now received the melancholy News of the Death of that worthy Christian Minister, the Rev. Mr. *Forster*, who Yesterday Morning resigned up his Soul to the Almighty Father thereof. His Loss is an inexpressible Grief to his Friends and Relations, and is deservedly the general Concern of the whole Island. His pious Life and worthy Examples were such, as render



render his Death to be universally lamented. 'Tis but a few Days since he entered into a married State. Alas! how soon are our Joys here turned into Sorrow, and all our Expectations of Happiness into Grief Disappointment. The Sun no sooner rises, with the pleasing Prospect of affording a delightful Day, but a Cloud covers the Horizon, veils it from our Sight, and causes it to set in Obscurity.

*Feb. 19, (Journal 142) Sunday.* M. H. 7, cloudy  $\frac{1}{2}$ , after wet to 2 D. W. 5 D. N. H. 12, clear  $\frac{1}{2}$ . W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear total. W. 3 D.

The Return of the Sabbath can't but be had in joyful Remembrance; when, laying aside the Murmur and Buzzing of worldly Business, which afford much Fatigue without Profit to the Soul, we worship God in the Beauty of Holiness.

The Light of the Moon is here so very strong, that a weak Eye can scarcely look at it. I have never observed it in *England* to be any thing equal in Brightness: And hence, travelling in the Night here is the more agreeable, provided the Air was not prejudicial, as by many it is supposed to be, tho' I know not that I have, as yet, found the least Inconvenience from it: Yet as there is so great an Acidity in the Air here, to that of distant Countries, some Inconvenience may probably arise from thence,

more offensive to some Constitutions than others.

*Feb. 20, (Journal 143) Monday.* M. H. 7, clear  $\frac{1}{2}$ . W. 3 D. N. H. 12, clear  $\frac{1}{2}$ . W. 3 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear total. W. 3 D.

The following Lines being in *Saturday's Gazette*, which is printed here *Wednesdays* and *Saturdays*, are so worthy of Regard, that I have here transcribed them:

*The great, good Man, whom Fortune does displace,  
May fall into Distress, but not Disgrace:  
His sacred Honour no one dares profane;  
He may be poor, but never can be mean;  
Retains his Value, with the Wise and Good,  
And prostrates, as as great as when he stood.  
Thus ruin'd Temples do an Awe dispense;  
They lose their Height, but keep their Reverence:  
The pious Crowd the fallen Pile deplore;  
And, what they cannot raise, they still adore.*

In a former Journal, I have mentioned the Death of my much-esteemed Friend, Mr. *Forster*. The following Character is given him here, in the public Paper:

On *Friday* Morning, the 17th of *February*, 1748, died the Rev. Mr. *Raynold Forster*, Rector of

of the Parish of St. Philip; to which, for his eminent Virtues, he was lately preferred by our excellent Governor, from the Parish of St. Andrew. His modest, humble, affable, engaging Behaviour, the prudent Zeal he shewed for Religion, and for promoting every Thing that is praise-worthy, gave the greatest Weight to his Doctrine, and won the Assent and Affections of his Hearers. The Churches were never so filled, as when he preached; and his unaffected Sincerity and Earnestness banished all Littlefiness from the Audience, and imprinted his Advice most powerfully upon the Mind. His affectionate Tenderness for the Sick and Weak, his extreme Charity and Celerity in discharging every Part of his ministerial Function, often made it appear that his Constitution was not equal to the Fatigue he underwent. He always shewed such a Cheerfulness and Resignation, as made it manifest he preserved a Conscience void of Offence, towards God and towards Man. His Example kept pace with his Precepts, and both made his Religion appear amiable, and shewed that he had chosen the *One Thing necessary*: Even the most Abandoned and Profligate could not be his Enemy, or charge him with any Crime; but every one who regarded Honour or Virtue, most highly esteemed, and sincerely loved him. He died in the thirtieth Year of his Age. His intimate, beloved Friend, the

ingenious and Rev. Mr. *Carter*, in an elegant Discourse at his Funeral, after justly commending the Faith, Hope, Charity, and Resignation of the Deceased, and giving a short Character of him, concluded as he had began, with the Words of St. Paul; *I have fought a good Fight; I have finished my Course; I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the righteous Judge, shall give me at that Day.* The good Name left by this apostolic Man, and the great Good he did in his Ministry, will, it is hoped, excite every one of his Brethren to imitate his Example; whereby the precious Ointment they will gain must diffuse among their Flock, and repair the mighty Loss now lamented, in the Translation to a better State, of this most useful, valuable, young Man.

Written extempore on his Death.

*When Foster's Spirit flew in Haste  
To Realms beyond the Skies,  
Religion's Self soon felt the Shock,  
And shew'd it by her Sighs.  
Then pious Carter thus she said,  
'O! stay: still be my Friend;  
'Shouldst thou too leave this happy Isle,  
'My Hopes were at an End.'*

Feb. 21, (Journal 144) *Tuesday*. M. H. 7, clear 44. W. 1  
D. N. H. 12, clear 48. W. 3  
3 D. E. H. 5, clear 48. W. 3  
D. N. H. 10, clear 48. W. 4 D

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*Feb. 22, (Journal 145) Wednesday. M. H. 7, clear  $\frac{1}{12}$ . Hard Rain in the Night. W. 2 D. N. H. 12, squally and wet. W. 6 D. E. H. 5, frequent Showers to 4 and 5 D. W. 3 D. N. H. 10, clear  $\frac{7}{12}$ . W. 1 D.*

I went this Day to the Secretary's Office, to give Notice of my Intention to leave the Island, it being the Custom here for a Person so to do. Commanders of Vessels, at clearing out, are obliged to be under the Penalty of two Thousand Pounds Bond, not to take any Person from off the Island, without a Permission to depart being first obtained by such Person: In which Permission is generally mentioned the Commander's and Vessel's Name, such Passenger intends to go in. Upon Notice given by a Person intending to leave the Island, his Name is placed up to publick View in the Office, the Space of twenty-one Days before Leave for departing is granted, that in Case any Person or Persons have a Demand upon him, by looking there they may see his Name, and prevent his going off, till they are first satisfied. But in a Case of Necessity, whereby a Person has immediate Occasion to quit the Island, then he must get two Persons to be his Security, thereby obliging themselves, by Bond, to satisfy all Demands rightly claimed of him, within twenty-one Days after his Departure; or if his Name has remained up any Time before his Departure, the Deficiency of the twenty-

one Days is only to be waited for. Claims coming after become void. The Expence attending a Person, thus putting up his Name, is one Bit, viz. about Six-pence Sterling: But if it be either a *State* or *Kalendar* Holiday, the Charge then is five Bits; which was the Sum I paid, not knowing the Difference, and therefore mention it that others may be apprized of the different Expence, that before they apply for entering their Names they may consider whether it be a Holiday or not, and whether they will keep their Money in their Pocket, or pay four Bits extraordinary as a Compliment to the Clerk. The Expence attending obtaining the Ticket, after the twenty-one Days are expired, is three Bits; except it be a Holiday, which makes a Difference of four Bits more, agreeable to what was before observed: But the Expence of a Ticket for a Negro, is two Bits. In the Case where Security is given to answer the Time of staying twenty-one Days, the Ticket of Leave to depart is twelve Bits; but if it be a Holiday, it is then sixteen Bits. What led me into this Enquiry was, that being constrained, by Distress of Weather, to remain in the Office some Time, and casting my Eyes about for something useful to amuse myself, during the Continuance of the heavy Rain, there appeared to View a Table, containing in it the various Fees attending divers Sorts of Business done there; and, among other Things, I observed

observed that Article of placing up one's Name to be set down Seven-pence Halfpenny, viz. a Bit. Having just before paid five Bits for this Thing, I determined to make farther Enquiry about it; when I received for Information, what is above mentioned.

Feb. 23, (Journal 146) *Thursday*. M. H. 7. clear  $\frac{8}{12}$ . Frequent Showers last Night, and some this Morning. W. 4 D. N. H. 12, clear  $\frac{12}{12}$ . W. 4 D. Some Showers between. E. H. 5, clear  $\frac{7}{12}$ . W. 4 D. N. H. 10, clear total. W. 3 D.

By Invitation, I went this Day into *Scotland*, to my Friend, Mr. *James*; who, among other Things, inform'd me of the great Mischief done this Island by the Rats, of which Vermin there is here a great Number. Besides other Mischiefs, they very much destroy the Sugar Cane, so as thereby to occasion in a Plantation the Loss of some Scores of Pounds in a Year; and tho' there is Two-pence a Head Reward laid on them, as an Encouragement to the Negroes to ensnare them, yet still they greatly abound, and therefore they are in great Want of Rat-catchers from *England*. I am inform'd, that a Person who could find Means to destroy these Rats, might have a Reward of two or three Hundred Pounds a Year settled on him.

In the Afternoon we went to see Mr. *Walker*, who is pleasantly situated in a large Valley, which has not its Equal in

*Scotland*, and is at no great Distance from the Sea, to which we went from his House. Here, in our Way, were various Jet-Trees; the Seeds of which growing in long Pods, is here by some called by the odd Name of *Bread* and *Cheese*. It grows upon a Tree that neither is large nor high, but often partly round headed. Its Pods are generally curved; and, when open, has several black Seeds, somewhat flat, small, and of a shining Black: To the Eye of which adheres a white, spongy Substance, larger than the Seed itself, which gave Occasion, I suppose, to call it by the odd Name afore-mentioned.

Proceeding forward, we came to great Plenty of that good-for-nothing Fruit, called *Fat-Pork*, which has been mentioned in a former Journal. They grow upon a shrubby, low Bush, which has a dark green Leaf, somewhat oval, and are generally very full of Fruit. Here was also Plenty of *Cashaw* Trees, of which an Account is elsewhere given.

After taking a View of what was to be observed here, we went to another Part of this Gentleman's Plantation, where were Plenty of Pine-Apples, of which Mention is made in a former Journal. In the Way was a noble Plantain-Walk, where were Plenty of *Cocconut* Trees, with many Pods, which thrive far best in the Shade, of both which Mention is made. This Gentleman makes his own Chocolate of them. They

M m 2

grow



grow not so high as Plantains, are round and thick headed, and the Leaves somewhat broad. Here, in a Valley, is extraordinary good Sugar Cane, some of the best I have seen in the Island; and this present Crop is said to be the fifth Growth, since the first planting it, new Cane always springing up from the Roots of that cut down.

This is a very extraordinary Place, affording to View vast Variety of different Objects. Here is what is called *Run-away Ground*; that is, the Surface of the Earth, with what is upon it, whether Cane, Potatoes, &c. will alter their Place, and go from one Spot to another. This Gentleman inform'd me, that he once had his Neighbour's Cane Field run into his Ground, and there grew and ripened; and that a poor Man had his rich Neighbour's Field of Potatoes run into his Ground, and settled about his House; by which he had Plenty of what his Neighbour, not long before, refused to assist him with in his Distress. The Occasion of this Ground's moving, I take to proceed from hence; the Hills being pretty steep, and the Soil a little under the Surface hard, therefore when the Rain has pretty much softened and loosened the upper Surface, the lower still remaining hard, the Weight of the Vegetation above, whether it be Cane or other Things, forces it from the under hard Surface, and carries with it whatever is upon it; and, when in Motion, continues so, till the Descent ceases, and it

either gets into a Valley, or is obstructed by a Hill, of which there are various here, of different Sorts and Forms. I have seen some of this Ground move a little. Night now approaching a-pace, reminded us of returning Home, and put an End to this Day's Observations.

Feb. 24, (Journal 147) Friday.  
M. H. 7, clear  $\frac{1}{2}$ . W. 3 D.  
N. H. 12, clear  $\frac{1}{2}$ . W. 3 D.  
after a Shower to 6 D. E. H.  
5, clear  $\frac{1}{2}$ . W. 3 D. N. H.  
10, clear total. W. 2 D.

This Day I went from my Friend, Mr. James's, to a Widow of the same Name, at some Distance, where I was engaged to dine. Here I was presented by Miss Hall, a most judicious and agreeable young Lady, with various Kinds of Fruits, which she had most obligingly collected; 1<sup>st</sup>, a Custard-Apple, else-where mentioned. It is pretty large, the Pulp very soft and full of Seeds; and, tho' esteemed by some, yet, I think, is a disagreeable Fruit. 2<sup>dly</sup>, Pengwins, a Fruit of somewhat the Flavour of a Pine, and is else-where mentioned. 3<sup>dly</sup>, Locust, else-where also mentioned. 4<sup>thly</sup>, Love in a Mist, likewise else-where mentioned. 5<sup>thly</sup>, Jack-in-a-Box. This is a very odd Sort of Curiosity, for I think it cannot properly bear the Name of a Fruit. It grows upon a Tree that is generally large and high, and thrives best in the Shade and in Gullies; one of which, from the Number growing there, takes its Name from them, and is called Jack-

Jack-in-the-Box Gulsey. What is called the Fruit, is more properly the Seed, and grows in the Centre of a Sort of Cup, which is very thin and pleasant scented. The Seed is about an Inch long, and of a black Colour, and makes an odd Appearance in the thin Cup it grows in. The Wind blowing makes a considerable whistling Noise in these Cups. I suppose the Name may be given to it, from the faint Resemblance the Seed (by some called the Fruit) in the Middle of the Cup, has to a Man standing in a Box, or rather Lanthorn. I know of no Use they are of. 6thly, Damascen; which, when ripe, is esteemed as a tolerable good Fruit. 7thly, Callimatos, which are also called Damascens. They are of a longish Form, but small, and very glutinous; and, tho' by some esteemed, yet I think is a good-for-nothing Fruit. 8thly, Fat-Pork, before mentioned. 9thly, Balsam Fruit; it somewhat resembles an Orline Plumb, as has been else-where mentioned. The milky Juice, which is glutinous, I am inform'd, is used by Negroes, to cure the Chigory Wounds with. This little, troublesome Animal I have mentioned else-where. 10thly, Cassia Pistula; this is a Fruit well known to the Apothecaries, and is a considerable Ingredient in the *Linitive Electuary*, that gentle, purging Medicine, of such common Use in their Shops. This Fruit I have else-where mentioned. 11thly, Fiddle Wood; its Fruit is a

brown Berry, of no Use, that I know of. 12thly, Granadilla, else-where mentioned, and has a pleasant Flavour. The Rind is said to make a good Pickle. 13thly, Bean Flowers; these are red, and grow upon Trees, else-where mentioned. 14thly, Fennel Seeds, taken from the Top of Mount *Elliber*, which is one of the highest Grounds in this Island. In this Part of the Island it is that the useful natural Balsam, called *Barbadoes Tar*, is only to be met with. Mr *James* has two Places in his Plantation of it, which I went to see this Morning, tho' there is no great Plenty. The Manner of collecting this has been else-where mentioned. It is here used by some, instead of Oil, to burn in Lamps at Night. In one Part of Mr. *James's* Platation, there is a certain fossil Substance dug up in Plenty, a good deal transparent. In Colour and Shape it somewhat resembles Alum, but it has neither Taste or Smell. It may be easily cut with a Knife, but is of no Use, as I could learn.

This Part, called *Scotland*, much more abounds in Variety than any other Part of the Island, and consists chiefly of Hills, of great Variety of Shapes and Forms; and hence travelling here is very indifferent at best, and when there is much Rain there is no travelling at all, but every one must remain where they are, there being no coming down or going up the Hills: Tho' at Mr. *Walker's*, Yesterday mentioned, there is a noble large

large Valley, where a Person may have Exercise at any Time, and is the only one in *Scotland*, of any considerable Length and Breadth. Some of the Sides of these high Hills are thickly beset with Bushes and green Trees, which afford an agreeable Prospect. As in this Country it is very bad travelling, by Reason of the Hills; the like, in Part, may be said of the whole Island, in travelling a-cross it. It greatly abounds with deep Gullies; which, by Reason of their Height and Steepness, in the Ascent or Descent of them, requires the Traveller frequently to light and walk his Horse; and generally much abounding with great Rocks and Stones, makes it very troublesome for the Beast, either to go up or come down them, whereby travelling a-cross the Country becomes very tedious and troublesome both to Man and Beast. These deep Gullies run partly thro' the Island; many of them are fully replenished with Trees, Shrubs, and Bushes of various Sorts, which afford a very solitary Prospect to the Traveller; and one might here reasonably expect to be agreeably amused, by the Singing of Birds of different Sorts; but, on the contrary, there are but very few Birds of any Sort to be seen, except a small Kind of Blackbird, which are no Songsters: And hence, except the Mourning of a Dove sometimes heard, a Traveller has nothing of this Nature to amuse him. I have been inform'd, that there are

here some of the Birds called Thrushes, that sing pretty well, but I don't know that I have ever yet seen or heard one of them. The small Humming-Bird is not uncommon here, but these are only for Sight; there are also some other little Birds, but none that afford much Entertainment by Singing.

There is no travelling here but by Horse, the Heat of the Weather will not permit much going on Foot. The Expence of Horse-hire here, *per Day*, is twelve Bits, or about six Shillings Sterling, but there is always a Boy allowed to attend the Rider; who, by running, keeps pace with the Horse, and will travel a considerable Way in a Day. Twenty Miles is reckoned here a good Day's Journey. Negroes are the common Drudges here, and the Island would soon become a deserted Place, were it not for their Labour. They are computed in Number to be upwards of sixty Thousand.

*Feb. 25, (Journal 148) Saturday.* M. H. 7, clear  $\frac{9}{12}$ . W. 3  
D. N. H. 12, clear  $\frac{10}{12}$ . W. 4  
D. E. H. 5, clear  $\frac{9}{12}$ . W. 3  
D. N. H. 10, clear  $\frac{1}{12}$ . W. 3 D.

*Feb. 26, (Journal 149) Sunday.* M. H. 7, wet to 8 D. W. 5  
D. N. H. 12, clear  $\frac{10}{12}$ . W. 4  
D. E. H. 5, clear  $\frac{10}{12}$ . W. 1 D.  
showery between. N. H. 10, clear  $\frac{1}{12}$ . W. 1 D.

I received much Pleasure this Day, from perusing Mr. *Brainger's*

ward's Journal, which informs us of the happy Success his Ministry has obtained among the Indians, in the Provinces of New Jersey and Pennsylvania; many of whom are now converted from Pagan Idolatry, to the Faith of Jesus Christ.

This Evening I have been agreeably amused with perusing the excellent Character of *Alured Popple*, Esq; the late Governor of *Bermudas*, who died there Nov. 17, 1744; of whom the Writer of his Character says, the following Lines of Mr. *Pope* could be more justly appropriated to none.

*Fame I slight, nor for her Favours  
call;  
She comes unlook'd for, if she comes  
at all.  
Then teach me, Heav'n, to scorn  
the guilty Bays;  
Drive from my Breast the wretched  
Lust of Praise:  
Unblemish'd let me live, or die un-  
known;  
Oh! grant an honest Fame, or  
grant me none!  
'Tis all we beg thee, to conceal from  
Sight  
Those Acts of Goodness, which them-  
selves requite.  
O let us still the sacred Joy par-  
take,  
To follow Virtue, ev'n for Virtue's  
Sake.*

This worthy Gentleman, Governor *Popple*, is said to have left a Widow, with several Children; one of whom, so far as I can judge of her by Letters and Character, is one of the

most amiable, pious, and worthy young Ladies in Being.

Feb. 27, (Journal 150) *Monday*. M. H. 7, clear  $\frac{1}{2}$ . W. still. N. H. 12, clear  $\frac{1}{2}$ . W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear  $\frac{1}{2}$ . W. 3 D.

The horrid Profanation here of the Sabbath, by the Negroes, affords me much Concern. They make it not only a Market-day, but also a Day of Rendezvous and Riot; Singing, Whistling, Ranting, Curling, Swearing, &c. from Morning even until Night.

Feb. 28, (Journal 151) *Tuesday*. M. H. 7, clear  $\frac{1}{2}$ . W. 2 D. N. H. 12, clear  $\frac{1}{2}$ . W. 3 D. E. H. 5, clear  $\frac{1}{2}$ . W. 1 D. N. H. 10, clear total. W. 1 D.

This Day the Signal was up for a Ship coming in. I was in great Hopes of its being come from *London*, but now hear she is from *Guinea*. The Method of giving Notice of a Vessel's coming into this Harbour, called *Carlisle-Bay*, from a Royal Grant of this Island to the Earl of *Carlisle*, is by hoisting a Flag at *Needham's-Fort*. If it be a Top-sail Vessel, either Ship or Snow, the Union Flag is hoisted; if a Brig or Schooner, the red Jack; but if it be a Sloop, then the Penant is hoisted: And thus, by different Signals, Vessels of different Denominations are known.

March 1, (Journal 152) *Wednesday*. M. H. 7, cloudy  $\frac{1}{2}$ . W. 2



W. 2 D. N. H. 12, clear  $\frac{7}{12}$ .

W. 4 D. E. H. 5, cloudy  $\frac{7}{12}$ .

W. 4 D. N. H. 10, clear  $\frac{6}{12}$ .

W. 4 D.

Yesterday, in the Evening, I went with some Friends to a Garden, at no great Distance from the Town, to see some Trees I had not yet seen, which I was informed grew there. In our Way, we passed by a Palm-Tree, whose Leaves differed somewhat from those observed at *Gibraltar*, tho' the Body was much the same. This is said to be the true Palm-Tree, from which the Oil is taken; which, I am inform'd, is expressed from its Fruit when ripe, and is of a very agreeable Taste and Smell, when fresh; tho' this had on it no Fruit, nor do I hear it ever bore any. Being come to the Garden, we took a View of what is called the Bread-Tree. This was a Tree of a large Size, pretty tall, and of the most remarkable Shape I ever saw; growing of a pyramidical Form, being very large at the Bottom, and gradually tapering to the Top. The Fruit, it is said, grows at the End of a long Stem, somewhat resembling what is called here a *Squash*, of about four or five Inches long, not much unlike a chubbed Cucum-ber. The Fruit of this Tree is said to make hearty and good Bread, very different from the Cassavi Bread, mentioned else-where. This is the only Tree of this Kind I can hear of in the Island. Here is also a Date-Tree, furnished with its Prickles, else-where mentioned. Like-

wise the Star-Apple Tree, the internal Part of whose Fruit, when cut, much resembles a Star, as it is generally figured. The Tree is of a middle Size; its Leaves of a good Green, with strong, large Vessels running thro' it. Here also are Variety of Cabbage Trees, which are the most beautiful bodied Trees perhaps in the Universe. Its Blou:n is much used as a Pickle. This Tree is else-where mentioned. Here also, as is likewise very common else-where, is the Tree called White Wood. They grow tall, and bear a Flower somewhat resembling a pale-red Tulip. Here is also that very common Thistle, called Torch-Thistle. They frequently grow straight to ten or twelve Feet high, and from three to six Inches in Circumference. They are thickly beset with long, thorny Prickles, like the Prickly-Pear Shrub, and its Fruit is also much like that. This Thistle is of frequent Use here for Hedges, for which it does extremely well, when set close enough; being very thick and strong, and thrives almost in any Ground.

Returning from this Garden, I went to a distant Part, to see a Jack-in-a-Box Tree, which stands not far from the Town, over a Bridge South-East, and is the only one so near the Town. These odd Sort of Curiosities I have else-where mentioned. The Leaves of the Tree are pretty large, but end in a small Point. Near to this Tree are several Custard-Apple Trees; a Fruit liked by some, but in my Opinion

Opinion is good for little. Here also grows what is called the Arrow Root. This Root is long, white, and mealy. It is much used here instead of Starch, which it a good deal resembles in Colour, and is by some said to answer the like Purpose nearly as well, tho' others are of the Opinion that it has a Tendency to damage the Linnen. Here is a Tree bearing what is called the Black Nickers. The Tree grows pretty tall; it bears a black, round Seed, the Magnitude of a small Bullet. The Covering of this Seed lathers like Soap; and, I am informed, it is used by poor People, instead of Soap, to wash their Linnen.

Yesterday, in the Evening, I was presented with some of what is called *Job's Tears*. They are partly round, the Magnitude of a large Swan-Shot, are hollow thro', and are sometimes strung and used as Necklaces by the Negroes. These two last Curiosities were presented me by the amiable Miss Hall, the truly modest, good-natur'd, and ingenious young Lady mentioned in a former Journal. Thus finishes Yesterday's Observations.

This Morning, by Invitation, I went into the Country to the Hon. John Lyter's, where I was courteously received and agreeably entertained. This Gentleman is pleasantly situated a few Miles out of Town, upon a rising Ground, from whence he commands a good Prospect.

In the Afternoon I went to see what is called *Masley-Bull-Hole*,

at about a Mile Distance from the House. Here grows Plenty of Black-Nicker Trees, which now have great Plenty of unripe Nickers. The Trees grow to a considerable Height, bearing narrow Leaves. I have before mentioned that the poor People use them instead of Soap; and, by Experiment, I perceive they lather the Water very well. Here is also the Gummy Cherry Tree; which is a large Tree, but its Fruit is one of the good-for-nothing Sort. Here likewise is the Garlick-Pear Tree, the Hog-Plumb Tree, the *Spanish Oak*, and the Yellow Hercules, whose Bark, when peeled off, is exceeding yellow, and is said to make an admirable Dye. Here also is the Poison Tree, which grows large, and is very full of Sap; the Monkey Apple, whose Fruit is of a green Colour, with short, soft Prickles, much resembling the Sower-Sop, elsewhere mentioned; the Fiddle-Wood Tree, the Chigery Tree, and likewise what is called the Dumb Cane, which is a Plant of a broad and short Leaf, said to be poisonous. The *Spanish Oak* is a large Tree, bears a flat Pod, with broadish Seeds, of no disagreeable Taste; and, when ripe, is called the Fruit, but it is chiefly Stone. Likewise, there is here the Fustick-Berry Tree, the Wood of which is very hard; used in *England* for Dying, and here as Timber.

After taking a View of these various Trees, &c. which grow in, and by the Side of a Sort of Gully in this Place, called  
N n *Masley-*

*Marley-Bull-Hole*, we again returned.

March 2, (Journal 153) *Thurs- day*. M. H. 7, clear  $\frac{1}{2}$ , after showery to 6 D. W. 5 D. N. H. 12, almost continual wet. W. 5 D. E. H. 5, clear  $\frac{1}{2}$ . W. 1 D. N. H. 10, clear total. W. 1 D.

I went this Day to take a View of the much-famed Cave, call'd *Cole's Cave*, reckoned one of the greatest Curiosities in this Island. It is situated in the Hon. Col. *Carter's* Plantation, to which I was attended by two of the Colonel's Servants, as Guides. It lies in a very deep Gully; the Descent to the Bottom of which, on each Side, is considerably steep and stoney, which makes it troublesome for a Horse to descend, especially after Rain. The Gully is thickly beset with Trees, Shrubs and Bushes, growing from its Bottom, and quite up its Sides, to its Summit; which, when at Bottom, makes it very solitary, and draws a Veil of Gloominess over the Spirits. From the Bottom of this Gully, the Descent to the Cave is yet a considerable Way lower; and so steep, that when the Ground is wet, it is dangerous attempting to go down, because the Ground being then slippery, a Slip might be of terrible Consequence. Having taken a View of this Descent, from the Bottom of the Gully, I fastened my Horse, stripped off my upper Garment, and committing it to the Care of a Servant, I descended this steep Place, leading to the Mouth

of the Cave, with all possible Care, laying hold of Bushes and Shrubs by the Way, to assist me therein. Being come to the Mouth of the Cave, the Entrance into it was still more steep, somewhat representing the Mouth of a Well. The Descent here must be with the utmost Caution, to place the Feet upon certain Places, which are as so many Footsteps in descending it, and holding by the Hands; by this Means getting down, in the Mouth of the Cave lies a large honey-comb-like Rock, which a good deal freightens it. Passing over this Rock, the Cave soon widens; till, in a little Time, it becomes about twelve or fourteen Feet high in its Roof, and five or six Feet wide. At this first Part is what is called the *Dry Cave*. Here lighting our Candles we went forward; and, after passing a few Yards from the Mouth, a Noise of the falling of Water is heard, which increases louder, as advanced nearer. All Things now look gloomy; and, assisted by the Murmurs of this distant Stream, casts a Sort of Horror over the Spirits. Going forward, we soon came to the Water, which flows in great Plenty out of the Rock, in such Manner as to occasion a considerable Noise in its Descent, running several Gallons in a Minute. To this Spring, the Cave affords nothing remarkable. The Way, in passing, is made a good deal uneven at Bottom, by Rocks and Stones lying there; which, from their Slipperiness, requires the more.

more Care in going forward. The Sides of the Cave are partly formed of Lime-Stone, and the Roof is composed of much the same Sort of Stone, intermixed with some of a harder Nature. The Water of this Spring is agreeably soft and pleasant, but not cold, as I expected to find it, or any thing equal, on that Account, to the Water in *Gibraltar* Cave, elsewhere mentioned. The Area of the Cave is here considerably increased; and, to the Right, is a large Opening, which is ascended by a large Mud-Bank. By enquiring of my Guides, who were wont to attend Strangers to this Place, I could not learn that any one had ever attempted to get up that Mud-Bank, and examine that Part of the Cave, which Curiosity induced me to attempt: In which I proceeded with Caution, till it began to lessen; when the Ascent becoming almost perpendicular, I could proceed no farther. Nothing remarkable here appeared. I broke off some of the Rock, which here was very hard, and of a marble Colour.

Being again descended to the Spring, from hence forward is called the *Wet Cave*. Finding it necessary to stop in proceeding farther, by Reason of the Water that runs from the Spring, I therefore took off my Stockings, Shoes, Hat and Wig, leaving them all by the Spring; except my Shoes, which were needful to prevent the Feet being injured by the Stones, &c. at Bottom. Then taking a Candle

in my Hand, one of my Guides going before, the other following after, provided also with lighted Candles, we proceeded forward, being frequently obliged to wade thro' the Water; which, in some Places, rises above the Knees. Here the Roof of the Cave became pretty thickly beset with *Spicula* of Stone hanging down from it; like Icicles, and terminating in a Point. These were formed of Water from the Roof, harden'd into Stone; and, when broke, were of different Colours. Some, by their Clearness and Transparency, resembled *Bristol* Stone; and, I doubt not, but that they might be converted into much the like Use. Here was great Plenty of this Sort of Stone, in different Places of the Cave, but it's here made no Use of. Some were contorted, or twisted after the Manner of Ropes, extending from one Place to another: And what began here, viz. near the Spring, to be very remarkable, was a Variety of mortar-like Appearances in the Roof of the Cave, as tho' several large Mortars had been formed in it by Art, of a regular Shape, wider at Top than Bottom, and of different Sizes. Some seemed to be about two Feet deep, and sixteen or eighteen Inches over. This Number, in proceeding forward, still increased; till at last they became so numerous, as to break one into the other, thereby becoming much larger and more irregular; after which, the Number of them again diminished till they but thinly appeared.

N n 2

Farther



Farther on, in different Places, are large Banks of Mud, cast up to a considerable Height. The Cave has also several Windings; by which, together with the Mud-Banks, it is so streighten'd in some Places, as to be pass'd with Difficulty.

As I had been informed that there was a large Number of Bats to be seen here, I made diligent Search after them, but as yet could find none; yet, after proceeding farther, I began to hear them, and soon after they appeared in Sight, in great Numbers. They were nothing near so large as I expected to find them, not much exceeding in Magnitude the common Night-Bat.

Proceeding farther, we came to the Form of St. *Andrew's* Cross, cut in a Stone, said to be done some time since by one who took a Survey of the Cave, who carried his Observations thus far. The Cave here winding and straightning, seem'd to obstruct a farther Progress; but, upon a nearer Approach, I perceived there was Room enough to pass, and therefore I proceeded, my Guides now following me, being afraid to lead the Way farther, as being Strangers to it, not having before proceeded beyond the Cross aforesaid. The Water from the Spring kept its Current in the Middle of the Cave, which, for the most Part, I was oblig'd to wade in; but in one Part of the Cave it was lost, being carried another invisible Way under the Rock, for

some Space; when it again returned into the Cave, and continued its Course as before. In one Part of this Cave, much frequented by these Bats, is a very high, large Mud-Bank, on the Left Hand. This I with Difficulty ascended; where, had I been provided with a long Stick, I might have brought down several Bats, there being here great Numbers settled upon the Roof of the Cave.

I might before have mentioned, that at a little Distance below the Spring of Water, is a Body of Water, which forms a little Pond, or Basin, called the Bathing-Balon, where such as are dispos'd thereto, bathe themselves. In passing forward, at different Places, I got several different Sorts of Stones; some of a marble, others of an alabaster Colour; some of a spongy Nature, and others of a limy Sort; some were very hard, solid, and heavy, of a greyish Colour, others of a dark Brown, and others very glittering, of various Waters: And hence, seven or eight different Sorts of Stones may be collected out of this Cave.

In going forward, a good Way beyond the Cross aforesaid, the Roof of the Cave grows very low, and here a good deal abounding with the Stone *Spicula*. This oblig'd me to creep almost in a prone Posture. After proceeding a little Way in this Manner, the Height of the Roof increasing, suffer'd me again to go erect, and which soon again became lofty; after which

which, still passing forward, much farther then any one ever ventured before, as my Guides informed me, till finding the Cave much streightened above, and the Passage also below much streightened by a Mud-Bank, which made it very difficult to get forward; my Candle being almost nearly burnt out, and having already continued this Pursuit upwards of one Hour and an Half, by my Watch, I began to think it high Time to return, especially as I had but one more Candle to light; and which, if by Accident I should lose, I might be in Danger of perishing, before I could find my Way out: Therefore lighting the other Candle, I returned, and came back to the Spring, very thirsty, and a good deal fatigued; having passed, as I suppose, at least Half a Mile under Ground.

In heavy Showers of Rain, the Water flows down this Cave in large Quantities, and with much Rapidity; which, it's probable, formed the Mud-Banks, so common in this Cave, and at such Time it must be extremely dangerous being in it.

Having refreshed myself at this Spring, with a hearty Draught of Wine, Water and Sugar, I proceeded, and ascended the Mouth of the Cave over the honey-comb Rock, which now made a far more agreeable Appearance than at entering. At length I got into the Bottom of the Gully, where my Horse and Servant were waiting for me.

Thus have I given as good an Account of this remarkable

Cave, as the Circumstances, from my Observations, would permit. From hence again returning to Mr. Carter's, I was farther refreshed with an agreeable Repast. Here I was presented by Mr. Mosely, the Plantation-Overseer, with a Down-Pod, which is six or seven Inches in Length, but not thick, with a Groove on each Side, running from End to End. This Pod, when ripe, is said to contain a considerable Quantity of Down; of which, I am informed, Pillows, &c. are made. It grows upon a Tree of some Magnitude, but is very scarce to be met with. Here I was also furnished with Silk-Cotton Pods. These grow upon large Trees, thickly beset with short, sharp, hard Thorns. These Pods somewhat resemble that of the Locust, else-where mentioned. They are three or four Inches long, and one and an Half in Circumference. They are round; and, when ripe, contain a Quantity of what is called the Silk-Cotton. It is of a brown Colour, and very soft and downey to the Touch, containing in it a Number of small Seeds. When ripe, the Pod opens, and the Down is blown to distant Parts. It is put to no Use here; tho', I believe, it might be manufactured. I am inform'd it will make as good Hats as Beaver, but it is prohibited being sent to England; and there being no Hatters here, it becomes useless. From hence, somewhat before Five o'Clock, I set forward for my Lodging at *Bridge-Town*, said to be seven Miles

Miles distance from hence, where I arrived somewhat before Seven; in my Way to which, I saw some of those large Bats, which had been before mentioned to me, and were indeed by far the largest of that Kind I ever saw.

March 3, (Journal 154) Friday. M. H. 7, clear  $\frac{1}{2}$ . Hard Rain in the Night. W. 4 D. N. H. 12, clear  $\frac{1}{2}$ . W. 3 D. E. H. 5, clear  $\frac{1}{2}$ . W. 4 D. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.

Among other Things regarding this Island, it contains four Towns, all small, except Bridge-Town, which is said to contain about twelve Hundred Houses; some of which are built of Stone, some of Brick, and some of Wood, and which are either shingled or covered with Tiles, tho' the other seems most to prevail. The Island is said to contain about 106,470 Acres of Land, viz.

	Acres.	
Austin's. } Christ Church	14,310	
	St. Philip's	15,140

This Living is said to have a good Glebe belonging to it.

	St. Michael's	9580
	St. George's	10,795
Bridge- Town.	St. John's	600
	St. James's	7800
	St. Thomas's	5500
	St. Joseph's	6010
Scotland.	St. Andrew's	8780
Speight's Town.	St. Peter's, or All Saints	8330
	St. Lucy's	8725

Total 106,470

It is surprizing that so small an Island should contain so many Inhabitants, and yield such Plenty of Sugar, and various other Things, as it furnishes; for tho' the principal Commodity of the Island is Sugar, yet a considerable Quantity of Ginger also grows here, which is exported. It may be truly called a fruitful Island, from its various useful Productions; wherein, in Proportion to its Bigness, perhaps it is hardly equalled by any in the Universe.

March 4, (Journal 155) Saturday. M. H. 7, clear  $\frac{1}{2}$ . W. 1 D. after a Shower. N. H. 12, cloudy  $\frac{1}{2}$ . W. 3 D. E. H. 5, clear  $\frac{1}{2}$ . W. 2 D. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.

Among Distempers incident to this Island, the Yellow-Fever and the Leprosy are the most unhappy. At the first Approach of the Fever, the Patient is commonly seized with a shivering Fit, as in an Ague, which lasts an Hour or two, more or less; by which is indicated the Degree of Danger of the succeeding Disease. After the shivering Fit, a violent Fever comes on, with much Pain in the Head, Back and Limbs. This soon occasions the Loss of Strength and Spirits, with great Dejection of Mind, and much Thirst and Restlessness, and sometimes attended with a Vomiting. The Eyes become red; which, in a few Days, turn somewhat yellow; but, if it approach soon, the Patient has scarcely a Chance for Life. After a few Days, both

Both the Fever and Pain in the Head abate, when a breathing Sweat and temperate Heat usually succeed; by which the Patient, being easier, apprehends himself better, yet a Yellowness still remains; and, in Reality, he is worse. After this frequently comes on a frequent Spitting of Blood, which is sometimes succeeded by a great Languor, a Feebleness of the Pulse, a Coldness in the Body, with a Kind of Stupor in the Mind; and, for several Hours together, the Pulse can scarcely be perceived. Now Death is at Hand. While he remains under this Stupor, being asked how he does, he will answer, *Very well*. They are also sometimes attended with great Pains about the Stomach; and, as Death approaches, Symptoms of an approaching Spontaneous sciss upon the *Abdomen*, which occasions the Patient to labour under much Pain, with Groaning. After Death, a Lividness often appears in some Parts of the Body, with other Indications that the Disease was of a pestilential Nature, whereby the Fluids were dissolved, and brought to a quick Putrefaction. Bleeding, without Plenty of Acids, in this melancholy Distemper, is of little Use; neither will Diaphoretics signify, without the Solids, at the same Time, are braced up. Perhaps the Application of Flounders, or other flat Fish, to the Region of the Belly, and there confined by Bandage, the Fish being first cut open and the Bone removed,

might be found of Use, as it is in the Case of the Jaundice. This unhappy Distemper was said to have been very fatal here in the Year 1661.

The Leprosy is another Distemper which is very grievous in this Island, and is said to have first made its Appearance here about sixty Years since, and is communicated from the Male to his Posterity, as Experience has evidenced. This loathsome Disease appears here by a Swelling upon the Tips of the Ears, and the shedding the Hair of the Eye-brows. The Face appears of an unsmooth Surface, shining as tho' anointed, and full of protuberant, superficial Spots, of a brown or copper Colour. The Lips and Nose are generally much Swelled, the Fingers and Toes distorted, and sometimes ulcerated. This is a most melancholy and dreadful Distemper, and for which no Cure is as yet here found out, upon Account of which the Inhabitants are greatly uneasy. The Governor, in a late Speech, reminds the Inhabitants of it in the following Words: 'One Thing I must not pass over in Silence, and it is with great Concern I find myself obliged to take Notice of it; I mean the leproous Distemper, which so manifestly spreads itself over this Island. The deplorable, the offensive Objects that are daily to be met with, call loudly upon us to use all possible Means to put a Stop to so dreadful, and so growing an Evil. An Attempt has been made towards providing



ing an Hospital to receive them, but it was attended with so much Difficulty, with regard to its Situation, that it did not go forward. While I attended St. Thomas's Hospital, some Years since, I remember an Instance of this Disease in one, said to be a young Gentleman of Fortune in the *West-Indies*, who came there to seek a Cure. He was a long Time there in the Use of Mercurials, variously prepared, without any visible good Effect; at last, being taken with the Small-Pox, it put an End to his wretched Life. Perhaps Fumigation from Salt, received into the Mouth, might be of some Use in this melancholy and most stubborn Distemper.

*March 5, (Journal 156) Sunday.* M. H. 7, showery to 6 D. W. 3 D. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . W. 1 D.

*March 6, (Journal 157) Monday.* M. H. 7, clear  $\frac{1}{12}$ . W. 2 D. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 3 D. N. H. 10, cloudy  $\frac{1}{12}$ . W. 3 D.

I have else-where mentioned, that the Inhabitants of this Island seem to live in great Amity and Friendship one with another; that they are also generally very courteous, humane, and complaisant to Strangers; a Character which, I hope, every one that comes here will think they deserve. With regard to their Habit, it is thin and light.

Their Persons are generally of a good Stature; and, for the most Part, of a healthy, chearful Countenance. The Females are generally well behaved; many of them genteel, agreeably handsome, of good Sense, and inclined to Housewifery: Though some, for want of proper Care in their Education, run too much into the Negro Brogue in their Language.

*March 7, (Journal 158) Tuesday.* M. H. 7, clear  $\frac{1}{12}$ . W. 1 D. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 4 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

*March 8, (Journal 159) Wednesday.* M. H. 7, clear total. W. still. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

Yesterday I was sent to by a Friend, to take a View of a certain Curiosity which I had not yet seen. It is a Sort of Sea-Animal, of about eight Inches long, one and an Half in Circumference, and somewhat resembling a black Pudding. Plenty of them, I am inform'd, may be taken up at Low-Water, on the Sea-Shore, about seven Miles from hence, to the Windward of the Island. Being Finless, and of but little Motion, I would give them the Name of the *Sea-Slug*. Its Mouth is visible; and near to which, when the *Abdomen* is open'd, it has a clear Bladder of Water, with a remarkable small, black Substance



ford a Place here, and is as follows:

' Thus my Ants (says my Author) were forced to shift for a Livelihood, when I had shut up the Garrer, out of which they used to fetch their Provisions: At last, being sensible that it would be a long Time before they could discover the small Heap of Corn which I had laid up for them, I resolved to shew it them. In order to know how far their Industry could reach, I contrived an Expedient which had good Success. The Thing will appear incredible to those who never considered, that all Animals of the same Kind, which form a Society, are more discerning than others. I took one of the largest Ants, and threw her upon that small Heap of Wheat. She was so glad to find herself at Liberty, that she ran away to her Nest without carrying off a Grain; but she observed it, for an Hour after all my Ants had Notice given them of such Provision, and I saw most of them very busy in carrying away the Corn I had laid up in the Room.

I leave it to you to judge, whether it may not be said that they have a particular Way of communicating their Knowledge to one another; for otherwise, how could they know, one or two Hours after, that there was Corn in that Place? It was quickly exhausted, and I put in more, but in a small Quantity, to know the true Extent of their Appetite, or prodigious Avarice; for I make no doubt, but

they lay up Provisions against Winter. We read it in the holy Scripture, a thousand Experiments teach us the same, and I don't believe any Experiment has been made that shews the contrary. I have said before, that there were three Ants Nests in that Box or Partesre; which formed, if I may so say, three different Cities, govern'd by the same Laws, and observing the same Order, and the same Customs. However, there was this Difference, that the Inhabitants of one of these Holes, seemed to be more cunning and industrious than their Neighbours. The Ants of that Nest were disposed in a better Order, their Corn was finer, and they had a greater Plenty of Provision; their Nest was furnished with more Inhabitants, and they were bigger and stronger. It was the principal and capital Nest: Nay, I observed that those Ants were distinguished from the rest, and had some Preheminence over them. Tho' the Box of Earth, where the Ants had made their Settlement, was generally free from Rain, yet it rained sometimes upon it, when a certain Wind blew. It was a great Inconvenience to these Insects. Ants are afraid of Water; and when they go a great Way, in Quest of Provisions, and are surprized by Rain, they shelter themselves under some Tile, or other Thing, and don't come out till the Rain is over. The Ants of the principal Nest found out a wonderful Expedient to keep out the Rain. There was a  
small

small Piece of a flat Slate, which they had laid over the Hole of their Nest, in the Day-time, when they foresaw it would rain, and almost every Night. About fifty of these little Animals, especially the strongest, surrounded that Piece of Slate, and drew it equally in a wonderful Order. They removed it in the Morning, and nothing could be more curious than to see those little Animals about such Work. They had made their Ground uneven about their Nest, inasmuch that the Slate did not lie flat upon it, but left a free Passage underneath. The Ants of the two other Nests did not so well succeed, in keeping out the Rain. They laid over their Holes several Pieces of old and dry Plaster, one upon another, but they were still troubled with the Rain, and the next Day they took a World of Pains to repair the Damage. Hence it is that these Insects are so frequently to be found under Tiles, where they settle themselves to avoid the Rain. Their Nests are at all Times covered with those Tiles, without any Incumbrance; and they lay out their Corn and dry Earth in the Sun about the Tiles, as one may see every Day.

I took Care to cover the two Ants Nests that were troubled with the Rain. As for the capital Nest, there was no Need of exercising my Charity towards it. An Ant never goes into any other Nest but her own; and, if she should venture

to do it, she would be turned out, and severely punished. I have often taken an Ant out of one Nest to put her into another; but she quickly came out, being warmly pursued by two or three other Ants. I tried the same Experiment several Times, with the same Ant; but at last the other Ants grew impatient, and tore her to Pieces. I have often frightened some Ants with my Fingers, and pursued them as far as another Hole; and, having stopped all their Passages to prevent their going to their own Nest, one would think it was natural for them to fly into the next Hole. Many a Man would not be so cautious, and would throw himself out of the Window, or into a Well, if he were pursued by Assassins: But the Ants I am speaking of avoided going into any other Hole, but their own, and rather tried all other Ways of making their Escape. They never fled into another Nest, but at the last Extremity, and sometimes rather chole to be taken, as I have often experienced. It is therefore an inviolable Custom among these Insects, not to go into any other Nest but their own. They don't exercise Hospitality, but they are very ready to help one another out of their Holes. They put down their Loads at the Entrance of their Neighbour's Nest, and those that live in it carry it in. They keep up a Sort of Trade among themselves, and it is not true that these Insects are not for lending. I know the contrary. They lend  
O o 2 , their



their Corn, they make Exchanges, they are always ready to serve one another; and, I assure you, that more Time and Patience would have enabled me to observe a thousand Things more curious and wonderful, than what I have mentioned: For Instance, how they lend and recover their Loans; whether it be in the same Quantity, or with Usury; whether they pay the Strangers that work for them, &c. I don't think it impossible to examine all these Things, and it would be a great Curiosity to know by what Maxims they govern themselves; perhaps such a Knowledge might be of some Use to us. Was there ever a greater Union in any Common-wealth? Every Thing is common among them, which is not to be seen any where else.

Bees, of which we are told so many wonderful Things, have each of them a Hole in their Hives. Their Honey is their own; every Bee minds her own Concern. The same may be said of all other Animals. They frequently fight, to deprive one another of their Portion. It is not so with Ants; they have nothing of their own; a Grain of Corn, which an Ant carries Home, is deposited in a common Stock. It is not designed for her own Use, but for the whole Community. There is no Distinction between a private and a common Interest. An Ant never works for herself, but for the Society. Whatever Misfortune happens to them, their

Care and Industry find out a Remedy for it. Nothing discourages them. If you destroy their Nests, they will be repaired in two Days; as long as there is any left, they will maintain their Ground. Mercury proves a mortal Poison to them, and it is the most effectual Way of destroying those Insects. *Vid. Guardian, N<sup>o</sup> 157.*

March 10, (Journal 161) Friday. M. H. 7, clear  $\frac{1}{2}$  W. 2  
D. N. H. 12, clear  $\frac{1}{2}$  W.  
2 D. E. H. 5, clear total. W.  
3 D. N. H. 10, clear  $\frac{1}{2}$  W.  
3 D.

This Morning I set out for Dr. Adams's, who is Captain of *Austin's Fort*, which stands near *Austin's Town*. It is a very small Place, of about fourteen or fifteen Houses, and stands low, facing the Sea.

After Dinner, I took a Survey of the Place. There is here a Battery of about forty Guns; some considerably large, others less. They are mounted upon a good paved Platform, on which is a Stone-Battery, facing the Sea. This, as well as the Town, stands somewhat low, which much hinders the Prospect. Here I travelled along the Sea-Shore a pretty Way; Part of which is a sandy Beach, and Part iron-bound. Here were Plenty of the little, odd Sort of amphibious Crabs upon the Shore, some of which I endeavoured to take, but their extreme Nimbleness did not permit me to succeed herein. Here finding some of the Manchineel

Apples,

Apples, I cleared one of the Pith, which then makes a very odd Appearance, sending forth many irregular, sharp-pointed Projections; and is so strange a Figure, that shewing it afterwards to several with whom I dined, none, except Dr. Adams, knew what it was: For tho' there are such large Numbers of these Apples here, yet Curiosity had not led them to know any Thing farther about them than their outward Surface. The Core, or Stone of the Apple, is a Sort of hard Wood; which, being opened, has four Kernels, much like those of the common Apple, but I did not chuse to taste them. The Church here is called *Christ Church*. I went to take a View of it. It stands upon an Eminence, and commands a good Prospect. It is a neat Church, high roofed, well ceiled, and furnished with an Organ, which is said to be the best in *America*. The Altar is decorated with the ten Commandments, Lord's Prayer, and Creed; with *Moses* and *Aaron*, extremely well done, placed at each Side, which compleats its Decoration. The Rails round the Altar are not very neat or regular; and the Church in general, tho' agreeably neat, and somewhat larger than *St. George's*, yet is considerably exceeded by that. *St. George's* is a very neat Church, with a handsome Communion Table, decorated above with our Saviour insinuating his last Supper: The Lord's Prayer, ten Commandments, &c. are wanting, there not being Room to place them.

After having amused myself with what was here to be seen, I took Leave, and went to Judge *Grave's*, to whom I had promis'd a Visit before I left the Island. Here I arrived about Five o'Clock, and was very courteously receiv'd. This Gentleman's Situation is a very pleasant one. It stands high, at no great Distance from the Sea, and commands a noble Prospect.

March 11, (Journal 162) Saturday. M. H. 7, clear  $\frac{9}{12}$ . W. 2. D. N. H. 12, cloudy  $\frac{7}{12}$ . W. 5. D. E. H. 5, clear  $\frac{11}{12}$ . W. 1. D. N. H. 10, clear total. W. still.

This Morning I took a View of this Gentleman's Garden, which is one of the best I have seen in the Island; Gardens here being but very little attended to, as requiring more Expence, Trouble and Attendance, than most are willing to afford them; the Heat being so great, and the Want of Rain so frequent, that it scorches and burns up the Vegetation in the Garden, except it is continually watered, which requires more Labour and Time than can often be spared. Here, upon a running Vine, is a Fruit called *Balanges* by the *French*, and *Tomazzo* by the *Spaniards*. The Seed is said to have been brought from *Martineque*. The Fruit, when ripe, is of a deep Red, somewhat bigger than a common sized Cucumbery, and is said to be very good when properly dress'd. I don't remember ever to have seen this Sort of Fruit before.

before. The Manner of dressing it, I am informed, is first to cut it thro' the Middle; then, being scarrified, spread it with Butter, sprinkle it with Pepper, strew it with Crumbs of Bread, and then broil it. It is said also to be very agreeable, divided into four Parts, and put into Broth or Soup.

After taking a View of what was here to be observed, I took Leave, and went to visit *Needham's Fort*, which is reckoned one of the most considerable in this Island: In passing to which, the Way led along the Sea-Side, and by *St. Ann's Castle*, where is kept the Powder-Magazine; near which are great Plenty of large Manchineel-Apple Trees, and also great Plenty of large, tall Sea-Grape Trees.

Being come to the Fort, I was courteously received by the Captain; and, after resting a while, I took a View of the Place, which is somewhat irregular, affording no Curiosity worth a Stranger's Notice. From hence I again returned to my Lodging at *Bridge-Town*; the Way to which leads along a large, sandy Beach, by the Sea-Side, and in Distance is reckon'd about a Mile.

There is no Harbour to this Island, but what is much exposed to the Wind; *Carlisle-Bay*, which is the principal, is large and open, and has no Shelter from Storms: Hence the Vessels here are much exposed in bad Weather, especially in what is here called the Hurricane-

Months, which generally are reckoned from *July* to the Beginning of *October*; and tho' of late Years there has been no Hurricane here, yet the Fear of their coming, during these Months, is annually much dreaded. The most dreadful ever known here began, as I am informed, on the 31<sup>st</sup> of *August*, in the Year 1675; which was so exceeding great, that it scarce left either House or Tree standing. Some Hours before the Storm began, the Sky was overcast with thick Clouds, of a dark-red Hue; and the Air was calm, but sultry. In the Afternoon, when the Violence of the Storm began, the Wind was high, and varying almost suddenly thro' all Points of the Compass, but settled chiefly at North; being attended with dreadful Rain, Thunder and Lightning. The Sea, where not guarded with high Cliffs, overflowed its Banks, in some Places, above an hundred Yards, and nothing was to be seen but the shocking Spectacle of almost universal Ruin. The Night was usher'd in with an almost continual rumbling Noise in the Air, with the Increase of Wind, Rain, Thunder and Lightning. Several Families were buried in the Ruins of their Houses, and few escaped without the Loss of Relation, Friend, or Acquaintance. The History of this dreadful Storm being handed from one Generation to another, can't but occasion a Dread of the like approaching. By whatever Means the Almighty is pleased to let loose

loose his Power, Violence and Destruction soon over-spread the Face of Things, Desolation and Misery every where abound. Who then would not exceedingly fear and tremble to fall under the Displeasure of so great, so powerful a God? by the Blast of whose Breath the Earth doth tremble, the Seas roar, the Hills melt away, and the Mountains are moved out of their Place, and flee away as a Vapour before the Wind.

March 12, (Journal 163) Sunday. M. H. 7, clear total. W. 1 D. N. H. 12, clear total. W. 1 D. E. H. 5, clear  $\frac{1}{4}$ . W. 2 D. N. H. 10, clear  $\frac{1}{4}$ . W. 2 D.

Yesterday Evening, after returning to my Lodgings, a Negro Funeral passing by inclined me to attend the same at a Distance, and observe the whole of the Ceremony on this Occasion, as being what I have for some Time been wishing for. I receiv'd Notice of this, by hearing the Singing of Negroes in the Street, which I at first supposed was a Rejoycing on Account of its being Saturday Night, the Eve of their Rest, when it is no uncommon Thing for them to be merry and joyful; but on casting my Eyes into the Street, I perceived I was mistaken, and that it was on Account of the Death of an Infant one of the Negroes then had in a Coffin, carrying it to *Fontaine Belle* for its Funeral, attended by a Number of others, rejoycing over the Dead with Tokens

of exceeding great Joy. The Mother of the Child was there also. The Musick they made in the Procession, was by ginging of Shells and Stones, or Nickars, in little Bags, shaking them up and down; beating of Sticks together; and thumping upon a Sort of Drum, prepared for the Occasion. They jump'd, skip'd, danc'd, and sung as they went, seeming almost to be frantick with Joy.

Being come to the Place, the Coffin was measured, and the Length of the Grave dug accordingly. The Place being all Sand, requires no great Labour or Time herein; during which there was continual Dancing and Singing among the Negroes, whose Number at the Grave considerably increased, many running to them from other Parts, and join'd in their Mirth. Such Gestures, such Distortion of Limbs, such different Positions of Body were shewn, that they seemed as tho' they were acted upon by a Spirit of Frenzy; a Madness that flung them into strong convulsive Motions, rather than the natural Act of the Will. But tho' there was so much Agitation of Body shewn, which they call Dancing, yet they scarcely moved out of their Place. Such odd Behaviour, such strange, ridiculous Motions, however they might have a Tendency to excite Mirth in some, yet, I confess, I was thereby moved with Concern; a Sort of Veil of Sadness and Pity over-spread my Soul, that such Pains were taken in shew-



ing so much ridiculous Mirth by these poor Creatures, from a false Notion of the buried Object being now made free, and returning to its own Country; which is a common, prevailing Notion among them, upon the Decease of any of their Friends. And can these poor Wretches thus rejoyce over the Dead, while Christians mourn and lament! Can they be thus glad and full of Mirth, upon the Notion of one of their Brethren being returned to their own Country; and shall Christians, upon the going hence of a Relation or Friend, of whom there is assured Hope of Happiness, be sorrowful and weep! It seems to be an intricate Consideration how to account for these Things, that Heathens should rejoyce at that for which Christians are sorrowful and mourn! Are their natural Affections not the same with ours? Is their Hope better than ours? Can they thus rejoyce in Darkness, and we be sorrowful in the Light? Does their Hope of expected Happiness in their own Country, exceed ours to be enjoyed in Heaven? Whence then this mighty Difference! Yet I can't but wish, from whatever Notion or Motive it proceeds, that we could imitate them in such a Spirit of Resignation, as to rejoyce under the Dispensations of Providence. When therefore his Hand is pleased to remove from us an Object of our Affections, let us patiently resign the same; and, if not rejoyce thereat, yet cheerfully submit to his blessed Will therein.

The Mother of the Child was present, sitting at a little Distance from the Grave. She seemed serious and thoughtful, neither rejoycing or lamenting, during the Time her Infant was committed to the Ground; when, staying till the Grave was covered, their Mirth ceased, and they all departed.

I have been informed, that strong Liquor is sometimes drank at their Burials, but I saw no Signs of Liquor here. It is said, that after eight Days they bring Rum and Food, and place it upon the Grave of the Dead; and if they dream concerning their wanting any Kind of Thing, they are careful to carry it, and pour it forth upon the Grave, for the Use of the Dead.

As they were passing from the Grave, one present spoke to some of them a few Words concerning Christ, the Friend of Sinners. They very attentively listened to what was said, but whether they understood it I could not learn. How great, how honourable a Character would the Inhabitants of this Place acquire to themselves, if they had but such Love for the holy Jesus, that, for his Sake, they would give all Diligence to teach these poor Creatures, their Slaves, the Way to Salvation? However difficult such a Work may seem, yet, it's probable, it might be accomplished; especially if the same Care and Diligence was taken herein, as is used to learn them any handy-craft Business.

*March*

March 13, (Journal 164) Monday. M. H. 7, clear  $\frac{1}{12}$ , after a Shower to 4 D. Rain is now greatly wanted, and therefore was prayed for this Morning. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

There are now here several Ships from *Guinea*, with Negroes for Sale; in the Value of which a considerable Difference is made, by those that are conversant herein. The *Angola* and *Madagascar* Negroes are said to be ingenious, but puny. The *Caremboule*, by some called *Coromantee* Negroes, are said to make good Slaves; but, if ill used, will contract their Throats, and suffocate themselves; which they are the more apt to do, out of a Notion of going after Death into their own Country. The *Popo* Negroes are likewise commended for good Servants, neither have they the Character of destroying themselves, like the other. There are also the *Arebo*, *Whidah*, and *Anamaboa* Negroes, whose Characters, as Servants, I know not.

March 14, (Journal 165) Tuesday. M. H. 7, clear  $\frac{1}{12}$ . W. 1 D. N. H. 12, clear  $\frac{1}{12}$ . W. 1 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear total. W. 1 D.

Rain is much wanted, on Account of which Vegetation is in a very drooping Condition.

This Evening has afforded me the most joyful Moment I have had, since my leaving *London*, by the Reception of Letters

from my Friends there; but more especially from her, whom God has made the Companion of my Life. Such powerful Strokes of Joy, forcibly drew Tears from my Eyes. In such Case the Spirits are so extremely exhilarated, as gives a sudden Shock to the whole Frame of Nature, which always finds Relief, when it can vent itself in Tears: And hence excessive Joy, and excessive Grief, when they cannot thus relieve themselves, oft-times end in Death. They both produce the same Effect, tho' from direct opposite Causes: The one, *to wit*, Excess of Joy, from too great a Replenitude of Spirits, that over-power the Circulation, stagnate the Brain, and suddenly bring on Death: The other, *viz.* excessive Grief, brings on too great a Tention upon the Fibres, too much contracts the Heart; and, by obstructing Circulation, also brings on sudden Death. Wonderful is the Effect of Grief sometimes upon the Mind. It is said that *Veipertus*, being elected Bishop of *Raceburg*, went to *Rome* to receive the Confirmation thereof from the Pope; where, finding himself rejected by him, on the Account of his Youth, he was oppressed with so much Grief, that the Hair of his Head speedily became grey; upon which he was received, and obtained his Desire. It is also written of a Man in *Milan*, who, in the Space of sixty Years, had not been without the Walls of the City; yet, when the Duke heard

ing thereof, sent him an absolute Command never to go out of the Gates during Life, he that before had no Inclination thereto, now died with very Grief for being denied the Liberty thereof. Nor is the Effect of Joy less surprizing: It is written of Viscount *Lisle*, that he had such Excess of Joy, upon an unexpected Favour received from King *Henry* the Eighth, that he died the same Night. Pope *Julius* the Second, receiving a Message of Assistance against the Enemy, from the King of *Spain*, received so much Joy thereby, that he was presently delivered from a Fever that had some Time before afflicted him. Pope *Leo* the Tenth, being certainly inform'd that *Milan* was recover'd from the *French*, thro' Excess of Joy, fell into a Fever and died. When the *Spartans* had heard that their King had been victorious, they are said to have wept for Joy. *Ptolomeus Philadelphus*, when he had received the sacred Volumes of the Law of God, was so rejoiced thereat as to break out into Tears. *Diagoras*, the *Rhodian*, while his Sons, who had overcome in the *Olympick* Games, came to embrace him, sunk down in their Arms, and died with Excess of Joy. And in the sacred History we are inform'd, that *Jacob*, the good old Patriarch, fainted at the News of *Joseph's* being yet living. Happy, infinitely happy would it be for us, could we rejoice in God, as we do in the most lovely of his Creatures, or

in unexpected Accidents that sometimes befall us; for herein should Excess so far prevail, even as to stop the Organs of the present Life, the Office of Death would but enlarge those Capacities, that they might be solaced in a succeeding Life, wherein are far greater Rivers of Pleasure and Joy for evermore.

March 15, (Journal 166) *Wednesday*. M. H. 7, clear  $\frac{1}{12}$ . W. 3 D. N. H. 12, clear  $\frac{1}{12}$ . W. 3 D. E. H. 5, clear  $\frac{1}{12}$ . W. 3 D. N. H. 10, clear total. W. 3 D.

I have else-where mentioned the cruel Treatment of some Masters to their Slaves; and that merely to gratify a hasty, peevish, suspicious Disposition, these poor Wretches oft-times greatly suffer. The other Day, while I was at a House, where the Mistress thereof was going to Tea, the Milk, by some unknown Accident, had been spoiled. She immediately took it in her Head that her Negroes had poisoned it. Five or six of them being then present, they were all strictly examined, and all absolutely denied they knew that any Thing was done to the Milk. But this did not satisfy; the *Juniper*, viz. the *Whipper*, was immediately sent for, in order to examine them by Scourging. He was no sooner come with his long Whip, which carries Terror with it, and at every Stroke tares off the Surface of the Skin, but one of the poor Wretches was tied, in order to receive the severe Discipline a suspicious,

suspicious, fearful Mind was disposed to allot him. I could not but be concerned at seeing so many poor Wretches going so severely to suffer, for what, in all Probability, they were entirely innocent of; I therefore desired to speak to the Gentlewoman, and told her, that if the Milk was indeed poisoned, she might then with some Reason exercise the Discipline upon her Negroes she was about to order them; yet if it was not poisoned, but some unknown Accident had happen'd, it was Cruelty to punish poor, innocent Creatures upon Suspicion; and therefore I requested that a little Respite might be given, till I had examined the Milk, for that an Accident might have happen'd to it, and these poor Wretches might not suffer without Cause. Having obtain'd my Desire herein, I took the Milk, and pour'd some of it down a Rabbit's Throat; which, after waiting awhile, seem'd rather reviv'd than injured by it. Thus I sav'd the Innocent from a severe Punishment they were about to suffer, from a hasty, rash Suspicion. On mentioning this to a Gentleman, he inform'd me, that he some time since was present at a House where the Key of the Door being missed, the Negro was enquired of about it; who pleading Ignorance, he was immediately order'd to be whip'd, to make him confess the Truth. This Gentleman having a little before seen the other Negro of the House go out, thought that possibly he might, by Mistake,

have taken the Key with him, and therefore desired that his Return might be waited for, before this poor Negro suffered; which accordingly being done, upon his Return, he brought the Key with him, having taken it out by Mistake. It's easy to see the miserable Situation these poor Creatures are in, when in the Power of those who are always fancying the worst of Things; and being impatient of Delays to come at the Truth, satiate themselves with afflicting the Innocent.

*March 16, (Journal 167) Thursday.* M. H. 7, clear  $\frac{1}{2}$ . W. 3 D. N. H. 12, clear  $\frac{1}{2}$ . W. 3 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear total. W. 3 D.

I have, in Part, this Day been engaged in writing to my much-esteemed distant Friends, with whom to converse, affords no small Pleasure, tho' it be by Letter only. The Art of Writing is a very happy Invention, inasmuch as thereby we are able freely to converse together, tho' at great Distances from each other; yea, and to spread Correspondence from one End of the Globe to the other: By this Means the Hearts of Lovers are still open to each other, and tho' the Secret flies far, yet it comes surely to the Object it is design'd for. How very acceptable is such a Present from a distant Friend? what Anxiety does it prevent? what Grief assuage? what Joy excite! O happy Invention! for the Merchant,



chant, the Mariner, and the Lover; yet the Pleasure of conversing hereby between Husband and Wife, has perhaps the Preheminence of all the rest, and is that in which the most Ingenious, as well as others, have exercised themselves.

*March 17, (Journal 168) Friday.* M. H. 7, clear  $\frac{7}{12}$ . W. 2  
D. N. H. 12, clear  $\frac{10}{12}$ . W.  
3 D. E. H. 5, clear  $\frac{8}{12}$ . W. 2  
D. N. H. 10, clear  $\frac{7}{12}$ . W. 2  
D.

Among the Blacks in this Country are some that are called *Obeah* Negroes, which are supposed by the others to have the Power of inflicting Injury or Punishment upon such as attempt to rob their Plantation or Provision-Ground; for which Purpose they tie together old Nails, Glass, Stones, Rags, &c. these being put together and tied in a Rag, is called the *Obeah*, and put up in their Provision-Patch, as a Warning to those who come there to steal from them, that, at their Peril, they forbear taking any Thing away. By sundry Reports, the *Obeah* Men have had a Sort of bewitching Power, in inflicting Injuries upon others, two Instances of which I have lately been inform'd of: One was of a young Negro Woman, that in going along near the Provision-Ground of one of these *Obeah* Men, and stepping in a Puddle of Water there, was taken with a sudden Disorder, in a Manner she could not describe; but saying, that immediately, upon step-

ping into the Water, she felt as tho' her Soul was going from her. Going to a Negro hard by, she told him what had happen'd to her, upon stepping into the Water: He reply'd, he was sorry for what had happen'd to her, but he supposed it was designed for him. The poor Wench growing worse, went Home, and a Physician was sent for to her. Upon being asked what she ailed, she could give but a very imperfect Account; but said, that upon stepping into the Water, she immediately felt her Heart sink in her, and partly die away. All possible Care was taken of her, but to no Purpose; for tho' healthy and strong before, yet she wasted away extremely fast, and died.

The other Instance was what happen'd to a Gentleman's Servant, who told me the Story. He said, he had a very strong, able, good Negro, one of the best among his Number; that this Negro began to grow thin, and fail in his Stomach. His Master seeing this visible Alteration in him, was uneasy, and enquired what he ail'd: He told him, he should die, but gave no particular Reason for it. He still growing worse, his Master became extremely uneasy at the Fear of losing him: He therefore urged him to tell him what was the Matter; and bid him, if he had stole any Thing, to let him know, and he would make Satisfaction. The Negro for a good while denied, but at last told him, he had taken something from an *Obeah* Man's Ground;

Ground; that he saw the *Obeah*, after he had taken what he did, and he was sure he should die. This *Obeah* Man being Slave to the same Gentleman, he asked him what he had put in his Provision-Ground; the other denied he had put any Thing there, but much complained that his Potatoes, and every Thing he had, was stolen from him. His Master told him, he had put something there; that such a Negro of his had received much Injury by that Means; and that, in Case of his Death, he would certainly have him hang'd, as the Occasion of it. Then he told the sick Negro that he would have this *Obeah* Man severely whip'd, to make him some Satisfaction, but the poor Fellow desired his Master not to whip him. He asked why he should not; and demanded whether, if he did not, he would live? The other reply'd, he could not tell, but he thought he must die: After which the Master called them together, and required the *Obeah* Negro to use his utmost Endeavours to recover the other, for that if he died, he should certainly be hanged, as the Author of it; upon which he came away, and left them together. What he did to him he could not tell; but, to his great Joy and Satisfaction, after this his Negro again recovered.

Many Instances there have been, as I am inform'd, of Negroes dying after this Manner, notwithstanding all the Help of Physicians to the contrary. They get a Notion they must die, and

this Notion they absolutely retain to their Death.

March 18, (Journal 169) *Saturday*. M. H. 7, clear  $\frac{10}{12}$ . W. 2 D. N. H. 12, clear  $\frac{10}{12}$ . W. 2 D. E. H. 5, clear  $\frac{10}{12}$ . W. 2 D. N. H. 10, clear  $\frac{10}{12}$ . W. 2 D. after a small Shower.

I waited this Day upon the Governor, to take my Leave of him, as intending very shortly to go for *Antigua*. He receiv'd me very courteously; expressing, in a most obliging Manner, his good Wishes for my Safety and Well-being in my Travels. He concluded with saying, that after I had seen all the Places I could see, he was of Opinion, that I should think *England* the best. After a short Stay, he took Leave in a very courteous Manner, and I departed. This Gentleman is but twenty-seven Years old; is somewhat tall, and very genteel; well-featur'd, courteous, and happily endow'd with those noble Qualities of the Mind, which render a Man deservedly esteemed and truly beloved, *viz.* Temperance, Chastity, and Sobriety: Hence he is here had in the highest Respect by the judicious Part of Mankind, has a great Character, and has no one Vice laid to his Charge.

I dined this Day, by Invitation, at Major *Clerke's*, where I met with very courteous Treatment and agreeable Entertainment. This Gentleman has a large and pleasant Garden. Here is what is called the *Beef-Wood Tree*, which grows pretty large

large and shady; whose Seeds, when ripe, are of an agreeable Form and Blackness; but why this odd Name is given it, I know not. After Dinner I hasted to my Lodgings, to attend the sending of my Things on board the Packet for *Antigua*, which purposes to sail for that Island on *Monday* next.

The great and general Civility I have met with from the Inhabitants of this Island, has rendered this Place so agreeable to me, that, did my Affairs permit, I could very gladly remain here some longer Time, but this cannot be admitted; and, perhaps, I have already staid too long, considering the Haste I am in, and the Delays necessarily requiring my Stay in other Places.

*March 19. (Journal 170) Sunday.* M. H. 7, clear  $\frac{1}{2}$ . W. still. N. H. 12, clear  $\frac{1}{2}$ . W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. A small Shower between. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.

*March 20, (Journal 171) Monday.* M. H. 7, clear  $\frac{1}{2}$ . W. 1 D. N. H. 12, clear  $\frac{1}{2}$ . W. 3 D. E. H. 5, clear  $\frac{1}{2}$ . W. 2 D. N. H. 10, clear  $\frac{1}{2}$ . W. 3 D.

The major Part of this Day I have spent in taking Leave of my Friends, whose sincere Expressions of Friendship were such, as frequently almost melted me into Tears.

After taking Leave of my Friends, I took Boat, and about Six o'Clock arriv'd in Safety on

board the Packet Boat, call'd the *Swallow*, Capt. *Phillips*, Commander. She is between ninety and an hundred Tons Burden, fifty-eight Feet by the Keel, and twenty-five broad, and carries twenty-five Men both in Time of War and Peace. She carries a Jack at her Head, in like Manner as a Man of War, and the Captain's Commission runs in the same Tenor. It is said, the Government pays the Contractors for the Packet two Thousand Pounds a Year, they finding every Thing, except insuring the Vessel in Time of War, which the Government takes Care of. I must now bid Adieu to *Barbadoes*, which may, with no great Impropriety be stiled the *Fortunate Island*, and is the Garden of the *West-Indies*. The Inhabitants, viz. the polite Part of them, are courteous, complaisant, open, free, and hearty in their Friendship: But others there are, of the lower Class, of less Humanity; who, as in other Places, will make as great a Prey of their Fellow Creatures as they can. The Climate is healthy, but rather inclined to too much Heat. It is pleasantly variegated with many different Prospects. That Part of it, called *Scotland*, not only greatly differs in the Quality of its Prospects from the other Part of the Island, but in many other Respects also, even as tho' it was a distant Place, and of another Climate. The Island is mostly supported by Provision from Abroad, yet its own Production greatly assists it, viz.

viz. in Poultry, fresh Provision, and Fish in Abundance. Here is Milk and fresh Butter to be had, tho' not in great Plenty. Cheese and salt Butter, together with all Kinds of salt Provision, and Flour, are brought from England, Ireland, and North America.

The Island contains 106,470 Acres; of which, to form a better Idea how it is engaged, I would divide into thirty-three equal Parts, two of which may be considered as occupied by Roads from Place to Place; one and an Half by Ponds of Water, in various Parts over the Island; two and an Half in deep Gullies; three in uncultivable, rocky Ground; one in Groves about the Island; five in Buildings; and eighteen in Sugar-Cane and Corn-Fields.

Small Punch is the common Drink of the Place. As there are here Plenty of Fish serving for Food, so there are some serving merely to excite Curiosity, and bespeak the Wisdom of God in the Beauty and Variety of the Creation. Here is the Soap-Fish, which is of a glutinous Kind, said to cause Water to lather like Soap. It adheres to Stones, seemingly without a Power of moving from Place to Place, or at least its Motion must be extremely slow. Here is also a Pencil-Fish, which I before mentioned. This seems to be shut up in a long Case. They adhere to Stones and Rocks, and have no Power of moving from the Place of their Adhesion. The Pencil is of

Variety of Colours; and, by the Help of the Microscope, made a beautiful Appearance. These Fish are of different Lengths, yet seldom above three Inches long. Another Fish seen To-day, somewhat resembles the Animal-Flower, in contracting when touched; but they are much larger, and form a Species of Flower more resembling a Carnation. These are found in the Sand, are of different Magnitudes, Forms, and Colours, and have a soft Substance, somewhat resembling Wilks. There is also another Fish, somewhat resembling a Daisy, which I have before mentioned in my Remarks upon the *Sea-Slug*; and which, from its Resemblance, I would call *Daisy-Fish*.

I have before remarked the general Civility that appears among the polite Part of Mankind here, and that the Inhabitants are provided with fresh Provision among themselves. Their Tables are generally furnished with Fruit of one Kind or other, as a Desert after Dinner; which, when finished, it is here a general Custom to have Water brought to the Table in Cups, or small Basons, and set before every Person to wash their Hands, which in this hot Country is refreshing and agreeable. They generally wipe their Hands upon the Table-cloth, tho' some furnish a Napkin for that Purpose, which is much more neat and decent.

In a former Journal I have mentioned the Manner of making



ing Sugar; having since more fully observed the Process thereof, and better informed myself therein, I shall give some farther Account of this Matter. In that Journal it is mentioned in what Manner the Cane is ground, and the Juice thereof conveyed into the Boiling-House into a Cistern, and from thence let into a large Copper, called the Boiler. To every hundred and fifty Gallons of this saccharine Liquor, put a Pint of unslack'd Lime, to temper it; and, by its alkaline Quality, destroy the Acid remaining in the Juice, the better to bring it into a natural State. It is also thought to cause it to throw up its Scum the better. Then boil and cleanse it very clean, by continually removing the Scum from the Top as it rises. A strong Lixivium of Ashes will answer the Purpose of white Lime, and was formerly substituted in its Room. When the Liquor is so far cleansed of its Scum as to become transparent, and of a deep amber Colour, it must be then strained thro' a flannel Cloth, into the next Copper; which, as also the succeeding ones, are called *Tatches*. In this first *Tatch*, as it boils, to every fifty Gallons of Liquor, add one Pint of strong, white Lime-Water, to open the Body of the Liquor still more, destroy its remaining Acid, and cause it more freely to fling up its Scum, which must be continually taken off as it rises. Continue this Process of removing it from one Copper into another, as mentioned in

the other Journal, where there were seven Coppers, one less than the other; but, in some Places, there are not above three or four to compleat the Process. When the Liquor is so much evaporated as to become a thick Syrup, put into it a Piece of Greese, or rank Butter, about the Bigness of a small Nutmeg, which will close the Sugar, and bring it to a substantial Body; then skip it off, *viz.* lade it into Coolers, not putting too much into one. The thinner it is in the Cooler, the sooner it cools and granulates into Sugar. In about Half an Hour after, remove it out of the Cooler into Pots, stopping the Hole at the Bottom, till the Sugar becomes hard; then take out the Stopper, and set the Sugar over a proper Pot to receive the Treacle as it drains from it; after which, it is clayed to a pure Whiteness. The Pots, for this Purpose, are of different Magnitudes, some holding eighty, others ninety Pounds.

The Juice of good, ripe Sugar Cane is very wholesome, and much fed upon by the Negroes. It contains in it a saponaceous Quality, capable of resolving vicid Concretions, which greatly contributes to the Recovery of sickly Negroes; and who, by much feeding upon Cane Juice, during the Season of its being in Perfection, grow fat, and look well. Soon after the Season is over, they again lose their Flesh; and, sometime after, become lean and meager, as before.

The

The Juice of this Cane, taken by repeated Draughts, is said to be of great Use in removing the poisonous Effect of Cassavi Juice. This Juice, mixed with Water and fermented, affords an agreeable Drink, of a brisk Taste, and is sometimes used instead of Beer or small Punch.

Rum is made of the Skimmings of Sugar, with an Addition of Water and Returns, viz. the Liquor at the Bottom of the Still, after the Spirit is drawn from it. Different Quantities of these are used, according to the Richness or Poorness of the Skimmings produced from the Sugar: But there is another Sort of Rum here, which is made from the pure Cane Juice, and this is called Spirit. It is much better and dearer than the other, and is that used here for common Drink, when made into small Punch. Lumps of Sugar are sometimes put in the Sun to dry and harden, placed upon planked or boarded Bottoms, that slide in and out. This is called barbecuing the Sugar, as mentioned in a former Journal. I have now finished my Remarks on *Barbadoes*, an Island blessed with many Things, and wants only one Thing to compleat its Happiness, viz. such a general Christian Spirit as that the Love of God, in Jesus Christ, might be preferred to all Things. This would not suffer the Mind to rest in a careless Indifferency towards the eternal Welfare of others: No, it would soon also be extended towards the poor Negroes, and no Attempt would

be neglected to bring them likewise to the saving Knowledge of the Lord Jesus.

March 21, (Journal 172) Tuesday. M. H. 7, clear  $\frac{10}{12}$ . W. 3  
D. N. H. 12, clear  $\frac{10}{12}$ . W.  
5 D. E. H. 5, clear  $\frac{10}{12}$ . W. 5  
D. N. H. 10, clear  $\frac{10}{12}$ . W. 5  
 $\frac{1}{2}$  D.

This Day came in the *Friendship*, *Clay*, from *London*; soon after which, viz. about One o'Clock, we set Sail for *Antigua*, and before Six lost Sight of the Island. I am now again got upon the wide Ocean, whose unstable Waters are a continual Emblem of the unsettled, precarious Condition of Man's Situation in this Life. As one Wave is perpetually rolling after another, so one Anxiety, one Trouble follows another here, and never ceases pushing forward, till the Man is at last tumbled into the Grave, where all his Thoughts perish, and his Anxiety ceases. The Thoughts of these Things ought surely to remind us of that divine Counsel, viz. *Seeing we have no continuing City here, let us seek one to come.*

March 22, (Journal 173) Wednesday. M. H. 7, clear  $\frac{10}{12}$ . W.  
5 D. N. H. 12, clear  $\frac{10}{12}$ . W.  
5 D. E. H. 5, clear  $\frac{10}{12}$ . W. 6  
D. N. H. 10, clear  $\frac{10}{12}$ . W. 6  
D. and squally.

I have been so extremely sick almost from the Time of our sailing, from the great Motion of the Vessel, that for the most Part I have been confined to my Bed. This Evening a Schoon

of young Porpoises sported themselves about us; as also there were great Plenty of Birds, which were either Sea-Gulls or Shearwaters.

March 23, (Journal 174) *Thursday*. M. H. 7, clear  $\frac{10}{12}$  W. 5  
D. N. H. 12, clear  $\frac{7}{12}$  W. 5  
D. E. H. 5, clear  $\frac{2}{12}$  W. 4  
D. somewhat squally, N. H. 10, clear  $\frac{10}{12}$  W. 1 D.

We have now a very tumbling, irregular Sea, which affects the Vessel with a great, disagreeable Motion. Large Flakes of Grass appeared swimming upon the Top of the Water this Morning, which is called Gulf-Weed, but why so called I know not, except it be of that Sort which grows in Gulfs. Great Plenty of Flying-Fish, of the larger Sort, are frequently flying about us; and, last Night, a pretty large one drop'd into our Vessel, which we had dressed for Supper.

About Nine o'Clock, the Island of *Antigua* appeared in Sight. Its Distance from *Barbadoes* may be computed at about one hundred Leagues, or three hundred Miles, which is about forty-eight Hours Run; with a fresh Gale and good Vessel.

By Twelve o'Clock we were sailing along the Island, for *St. John's Harbour*. The Prospect this Island, at present, affords is a very disagreeable one, being extreme hilly and irregular, somewhat resembling Part of *Scotland* in *Barbadoes*; and has no Appearance of affording any where the like beautiful Pro-

spect, which that Island did at the first Sight of it.

About Five o'Clock we came to Anchor off the Town, called *St. John's*, and is the capital Town of the Island; soon after which I went on Shore with the Captain and Packet of Letters. I immediately went to Col. *Lestie*, and deliver'd him a Letter from Major *Clarke*, in *Barbadoes*. After reading it, he kindly invited me to his House, and very courteously desir'd I would rank myself among the Number of his Friends.

Here is an Harbour which seems to be upwards of two Miles in Length, running up into the Land; but, having a Bar running across it, Vessels drawing any considerable Depth of Water cannot go far into it, tho' the smaller Sort run up, and anchor pretty near the Town.

*Mount Serat* and *News* are both in View of this Island; but the latter cannot be seen, except from an Eminence in a very clear Day. The Town is not very large, yet there seems to be some neat Buildings in it, but further Acquaintance will enable me to judge better of it.

After staying ashore awhile, I again returned on board with the Captain.

One of the most uneasy Circumstances in Travelling, is the being a Stranger in every new Place, which gives Anxiety to the Mind, and Uneasiness to the Spirits. The greatest Consolation under such Circumstances is, that no Place can separate us from our great Creator.

March

March 24, (Journal 175) *Friday*. M. H. 7, cloudy  $\frac{1}{12}$  W. 2 D. Early hard, hasty Showers. N. H. 12, clear  $\frac{1}{12}$  W. 1 D. E. H. 5, clear  $\frac{1}{12}$  W. 2 D. N. H. 10, clear  $\frac{1}{12}$  W. 1 D.

This Day is here called *Good-Friday*. In the Morning I went on Shore, was kindly assisted by Col. *Leslie* in being provided with a Lodging at Mr. *Huteley's*; after which, Opportunity offering, I attended divine Service, where was a Sermon, but no Sacrament. After Service I enquired out several Gentlemen, to whom I had Letters from *Barbadoes*.

Being provided with a Lodging, I got my Baggage on Shore, paid the Captain his Demand, viz. eight Pistoles for my Passage; which, tho' too much by four, yet as I was a Stranger to the general Custom of Expence in this Voyage, I did not demur; but should advise another not to take Passage in the Packet-Boat, without being first acquainted with the common Fare from one Place to another, the Demands of the Masters of those Vessels being very extravagant, as I have found by Experience, paying eight Pistoles for a Passage, which, I am inform'd, may sometimes be had for two, but three is reckoned a large Price, and four is extravagant, whereas it cost me eight. It's a great Misfortune a Stranger labours under in travelling, that for Want of the Knowledge of the Custom of Places, they sometimes greatly suffer, especially when meeting with an avarici-

ous Mind, who will take Advantage of their Ignorance, and gripe them as deep as possibly they can.

March 25, (Journal 176) *Saturday*. M. H. 7, showery to 4 D. W. 3 D. N. H. 12, clear  $\frac{1}{12}$  W. 4 D. E. H. 5  $\frac{1}{12}$ , clear  $\frac{1}{12}$  W. 2 D. Showery between. N. H. 10, cloudy  $\frac{1}{12}$  W. 2 D.

This Morning, being kindly assisted with a Horse by my Friend Col. *Leslie*, and favoured with the Company of his eldest Son, Mr. *Thomas Leslie*, Merchant, I went to wait upon General *Atthetwys*, the Governor of this Island, by whom I was courteously received, and very pleasantly invited to dine with him. This Gentleman's Situation is upon a Hill, about five Miles from Town, and commands a very agreeable Prospect. The House is low, having only a Ground-Floor, and is open roofed. It stands airy and pleasant. The Way leading to the House is, for the most Part, a good travelling Road. The Island affords a much more agreeable Prospect in Travelling, than its Prospect from Sea promises.

This Island, by the Character received of it in *Barbadoes*, is said to be very unhappy in the Want of fresh Water; but, I am here inform'd by the President of the Island, that there are several Springs of good fresh Water, in various Parts of the Island; besides a Variety of Ponds, in different Places, for watering Cattle. It abounds with Harbours, in different Parts of



it, which running a considerable Way into the Land; affords very secure Riding for Vessels. There are also a Variety of little Rocks and Peninsulas, in various Parts of the Island, of different Magnitudes; some so large as to contain several Acres of Land upon them, affording Pasture for Cattle: Hence this Island much differs from *Barbadoes*, where there is nothing of this Nature to be seen.

By what I have yet been able to observe of it, it seems to be a very productive Place, yielding in some Places, as I am inform'd, six or seven Crops from one Planting. The Land here seems to be mostly occupied with Cane, being furnished with very little Corn, Plantain-Walks, Pease, &c. any where, as I have yet seen; wherein also it much differs from *Barbadoes*, where these Things are much cultivated.

In several Parts of this Island, I am inform'd, is great Plenty of very good Stone for Building, and also for paving Floors; and likewise Hearth Stone, superior to that in *England*. I am also inform'd, that there is here Plenty of Clay, that some Planters here clay all their Sugars, contrary to the Information I had received, that there was no Clay upon the Island, and that there was therefore no clayed Sugar in the Island. But the Reason why there is not more clayed, as I am inform'd, is because they don't find it answer the Trouble of claying it, in the Sale of the Sugar: Hence they chuse to ship it

unclayed, which is then called Muscovado Sugar.

This Island, as far as I have yet seen, affords no great Plenty of Cocoa or Cabbage-Trees. The Oranges here are reckoned better than those at *Barbadoes*, but what I have yet tasted, I think are not equal to them. The Inhabitants seem much to differ here from those in *Barbadoes*, in the Absence of that Air of Gaiety in Dress, and Complaisance in Address, so natural to them. They rather seem to affect Dress less, appear more solid in their Behaviour, and seem as tho' they thought more; tho' less active, open, free, generous and complaisant towards Strangers.

March 26, (Journal 177) Sunday. M. early heavy Rain. H. 7, clear  $\frac{9}{12}$ . W. 2 D. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, cloudy  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear total. W. still.

This being *Easter-Sunday*, a happy Opportunity was offered me of presenting myself in the House of God, and at the sacred Feast of the Lamb, slain for the Sins of Mankind.

One very agreeable Thing I saw here, which *Barbadoes* did not afford me, viz. a young Negro Woman receive the holy Sacrament. Surely Christ is ever the same gracious, merciful and loving Being to all, without Respect of Persons.

This Church is called *St. John's*, and the Town takes the same Name. It is moderately large, ceiled, and white-washed throughout,

throughout, but without its Windows are wholly unglazed. It has a very neat Altar-Piece. The ten Commandments are placed in the Middle, having gilt Frames, with *Moses* and *Aaron* on each Side; the Creed being on the outward Side of the one, and the Lord's Prayer, in like Manner, on the other, in gilt Frames. About the Middle of the Altar is an Oval, with Cherubims, in a gilt Frame also; which, with other ornamental Gilding and Painting, make a very neat, handsome Appearance. The Church is situated upon a high Hill, a little Distance out of Town, and commands a noble Prospect. At the Foot of the Hill, upon which the Church stands, is situated the Town, which stands low. The Buildings, for the Generality, are but mean and low, seldom above one Story high, and many of them with unglazed Windows, being provided only with wooden Shutters to pull to upon Occasion, and therefore they look but naked and mean. The Streets are wide, and well laid out for Air, but being unpav'd, and of a clayey, dirty Soil; hence, in wet Weather, it becomes very disagreeable, dirty walking.

The Sabbath here is the Negroes great Market-Day. Numbers of them, from Morning till Night, are selling their Goods, of various Sorts, in the Street called the *Market-Street*, which extends thro' the greatest Part of the Town, towards its Centre. Here is a handsome Structure

erected of Stone, not yet finished, intended for the Court-House, far exceeding any Thing of the like Nature I have yet seen in these Parts.

After Church I dined, by Invitation, with a Gentleman, to whom I had brought a Letter from *Barbadoes*, and was by him very courteously receiv'd and entertain'd.

March 27, (Journal 178) Monday. M. H. 7, clear  $\frac{1}{2}$ . W. still. N. H. 12, clear  $\frac{1}{2}$ . W. 2 D. E. H. 5, clear  $\frac{2}{3}$ . W. 1 D. N. H. 10, clear  $\frac{1}{2}$ . W. still.

By a Letter of Invitation, I went this Day to dine with the Attorney-General of the Island; who, for that Purpose, kindly sent a Man and Horse to conduct me thither; where I was courteously receiv'd, and very agreeably entertain'd. This Gentleman lives about five Miles out of Town, almost in a Line with the Governor's House, and is in like Manner situated upon a Hill, which commands a noble Prospect. Here, among other Things, were the largest Cockles I ever saw, being equal to middle-siz'd Oysters. The Oysters here are well tasted, tho' very small, and in no great Plenty. Here are Variety of Fruit in the Garden, viz. Pine-Apples, Shaddocks, Oranges, &c. From this Situation *Farbam-Harbour* opens to View.

The Way leading hither has nothing worth Notice, except a large Field of Corn (a Thing not very common here,) *Fennel-Flowers*,

*Flowers, or Spanish Carnations, and Agnus Castus.* Here is an agreeable Drink, I am inform'd, made of Potatoes, call'd *Nobley*, but I have not yet seen it.

In the Evening I again returned to my Lodging in *St. John's-Town*. This Island affords many agreeable Prospects, very different from what one might expect, from the Appearance it gives at Sea; and hence, should a Person form an Idea of it from a Sea Prospect only, he must be greatly deceiv'd.

March 28, (Journal 179) *Tuesday*. M. H. 7, clear  $\frac{11}{12}$ . W. still. Very warm. N. H. 12, clear  $\frac{11}{12}$ . W. 1 D. E. H. 5, clear  $\frac{7}{12}$ . W. still. N. H. 10, cloudy  $\frac{10}{12}$ . W. still. Very warm all Day.

This Day I took a Walk to what is called *Rat-Island*, which is a very high Hill, about Half a Mile from the Town. It is now a Peninsula, tho' formerly an Island. Here is situated Soldiers Barricks, which command a very extensive Prospect; but for Want of the Benefit of Trees to afford a Shade, is greatly exposed to Heat, which here is sometimes extremely scorching. On one Side of this Hill runs *St. John's-Harbour*, afore-mention'd; and, on the other, a Sort of Bay, where are Variety of Fish, and also great Plenty of Pelicans. They are a large, brown Bird, that live upon Fish, and are furnished with a Sort of Bag, or large Craw; in which, upon Occasion, they can stow a Number of Fish, to feed upon in their

Journey from Place to Place. There is none of these Birds to be seen at *Barbadoes*, as I have observed or heard, but they are in great Plenty in these Parts.

March 29, (Journal 180) *Wednesday*. M. H. 7, cloudy  $\frac{10}{12}$ . W. still, after showery to 5 D. N. H. 12, clear  $\frac{11}{12}$ . W. 2 D. E. H. 5, clear  $\frac{9}{12}$ . W. 1 D. N. H. 10, clear  $\frac{11}{12}$ . W. 1 D.

I set out this Morning, on a Journey of about twelve Miles Distance, to see Judge *Lavington*, who is the Chief Justice of the Island, unto whom I had a Letter from a Friend in *Barbadoes*. After having perused it, he behaved with great Complaisance, and kindly offered his Service to me. This Gentleman is pleasantly situated, upon a pretty high Hill; which, in some Directions, commands a good Prospect; but, in others, the Prospect is obstructed by Hills still higher. From hence Southward, at no great Distance, *Willoughby-Bay* appears to View, where is a very good Harbour for Ships. Farther on to the West, on the same Side, is *English-Harbour*, where lay the Men of War. At a small Distance from that is a Fortification, upon a very high Hill, called *Monk's-Hill*, which is said to be the highest Ground in *Antigua*, and nearly commands the whole Island. On the North-East Side of the Island, in View from the Judge's House, and not far from being opposite to *Willoughby Bay*, is *Nonsuch-Creek*, which also runs a considerable

derable Way into the Land, and affords a good Harbour for small Vessels. From hence also appears many little Islands, of different Magnitudes, one of which is said to contain three hundred Acres of Land, has a Windmill upon it, and is a divided Property between two or three Persons. There are also some little Islands of Rocks, which still serve to increase the Variety of Objects, and amuse the Mind; in which Respect this Island differs much from *Barbadoes*, where no Island, or broken Land from the Main, is seen. Farther to the West, on the same Side, is *Parham-Harbour*, before mention'd, as seen from the Attorney-General's. This, I am inform'd, as well as *Willoughby-Bay*, receiv'd its Name from my Lord *Willoughby*, some Time since Governor of this Island.

The Country thro' which I pass'd to this Part of the Island, was variegated with large Fields of Corn, Cane, and also Fields of *Indian Corn*; but none of *Guinea*, or small Corn, which is much cultivated in *Barbadoes*, of which, as yet, I have seen none here. I saw also some Ponds of Water, tho' but few in Comparison to what *Barbadoes* affords; and likewise some Rivulets, which cause the Land thro' which they pass to be somewhat swampy. One of these Rivulets was pretty large and wide, resembling what, in some Places, is call'd a River, and had Plenty of running Water in it; which, I am inform'd, is owing to the late Rain's running into it. It takes its Rise from

the high, mountainous Hills above, to the South-West, and runs thro' the Land into the Sea, on the other Side; but, in dry Weather, the Water is greatly diminished, and then becomes pretty brackish. This, I am inform'd, is owing to some Salt-petre Ground it runs thro'.

The southern Part of the Country is said to be well watered from high Hills, but the western is greatly straiten'd herein, as also is the Town. The only fresh Water for household Use is Rain, catch'd from Houles, and convey'd into Cisterns; where it is kept, and pump'd out, as Occasion requires. Some are provided with Stones, thro' which this Rain-Water is percolated, which greatly purifies it; and, when kept in the Shade, is as agreeable to drink as need be desired by the nicest Palate. I have met some Gentlemen, as Governor *Martin*, the Attorney General, &c. who express'd themselves in such Manner, as tho' they would undertake to prove that this Island was equally well, if not better, watered than *Barbadoes*: But perhaps this Opinion may arise from a much better Knowledge of one, than the other; for tho' there are no such Rivulets of Water running thro' the Country in *Barbadoes*, as here, yet, in several Places, there are very good running Springs, and a much greater Plenty of large Ponds of good, clear Rain-Water, far exceeding any Thing of that Nature I have yet seen here, or believe is to be found.

Moreover,



Moreover, I also passed thro' Thickets, or grovey Ground, some of which are uncultivated; and also large Tracts of Pasture Ground, by some call'd *Old Fields*; which informs me, that *Barbadoes* is a much better cultivated Island than this, and the Land there far better husbanded, no such vacant Ground being to be any where there seen uncultivated. The Growth of the Cane here is much the same as it is there; some very good, and others good for little.

This Country abounds with Plenty of Lizards, as well as *Barbadoes*; but there they are generally of a green Colour, here mostly of a brown, and some are of the largest Size I have seen. I am inform'd, there are also Guanners here, which are of the Lizard Kind, but large, and commended as good Food, but I have not yet seen any of them. There are Snakes here, but they are not very common. I never saw any in *Barbadoes*, and but one here. In this Day's Journey I found several Mushrooms, the first I have seen since I left *England*. There are Plenty of different Sorts of Herbs here; but I have seen no Maidenhair, of which I saw Plenty in *Barbadoes*. The Vervain here is in great Repute, for the Cure of Worms in Children. Boiling hot Water, at Night, is poured upon the Leaves of the Plant, being first a little bruised; which infusing till Morning, more hot Water is potred upon it, when it is poured out after the Manner

of Tea. Half a Pint of this Infusion is given as a Dose at a Time. There is Plenty of this Herb in *Barbadoes*, but here I have as yet seen but little. The Sensitive Plant, which here, as also in *Barbadoes*, grows wild, is also in Repute for the Cure of Fevers, by drinking an Infusion of it. The Prickley-Pear, by some called the Pimple-Pear, is here in great Plenty, but I have not seen the Torch-Thistle. Here is Plenty of what in *Barbadoes* is called the White-Wood Tree, bearing a Sort of open pale red Flower, and which here is called White Cedar; the Buds of which, boil'd or infus'd in hot Water, and drank, is said to be a certain Cure for the Poison of the Manchineel Apple. Here are also a Sort of wild Plant that grows upon Trees, which somewhat resemble the Pine-Apple Plant; but their Leaves are not thorny-edged, as are the Pine-Apples. They bear nothing but a Blossom, which branches out, is of a red Colour, and makes no disagreeable Appearance. It's very extraordinary how these Sort of wild Plants grow, adhering to a Body or Limbs of the Tree, without Mould to nourish and support it. They have a Sort of fibrous Roots, by which they adhere to the Tree, or Part where they grow; but from what they arise, or how nourished, is as yet to me a Mystery. I saw none of these Sort of Plants at *Barbadoes*.

This Day's Observation has furnished a considerable Variety of

of different Objects, some of which were perfectly new, and thereby affords fresh Occasion to admire the bountiful Hand of God, who has spread the Earth with such Variety, that there is no End of coming to the Knowledge of them all.

March 30, (Journal 181) *Thursday*. M. H. 7, clear  $\frac{1}{12}$ . W. 2 D. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. after a Shower. N. H. 10, clear  $\frac{1}{12}$ . W. still.

This Day there was a Sale here of *Ebo* Negroes. The Women of this Nation are commended, as making better Slaves than the Men. They were brought on Shore from the Vessel in three Boats, each with a Flag flying. They walked from the Shore two and two, Hand in Hand, with Beat of Drum and Colours flying, going before them; in which Manner they were conducted into a House at a little Distance from the Water, appointed for their Sale. I could not help being concerned to see my Fellow-Creatures thus attended, as Captives carried in Triumph, and conducted as Brutes to the Market for Sale; which, tho' not to be slaughter'd like them, yet to render them perhaps far more wretched, by a Life of perpetual, cruel Slavery; and in which, by the great Inhumanity of some Masters, they are treated not as Fellow-Creatures, but worse than Beasts that perish.

March 31, (Journal 182) *Friday*. M. H. 7, clear  $\frac{1}{12}$ . W. 3 D. N. H. 12, clear  $\frac{1}{12}$ . W. 4 D. after a Shower. E. H. 5, cloudy  $\frac{7}{12}$ . W. 3 D. N. H. 10, clear  $\frac{1}{12}$ . W. 4 D.

The Customs in this Island in some Respects correspond with those of *Barbadoes*, in others, they differ. Water is constantly brought after Meals, for washing Hands. Small Punch is the principal Drink. Rain-Water percolated for Tea. Light, airy Garments for Cloathing, tho' not so much upon the gay Dress: Also thin Vests and Caps, which they sometimes ride in. Market kept by Negroes. The Sabbath their Market-Day, &c. But the horrid and cruel Custom of whipping the poor Slaves is much less practis'd here than at *Barbadoes*. The Name of *Jumper*, or quarterly Whipper, is but little known here; nor is there so much horrid Curling and Swearing among the Negroes. Their Carriages of Burden are drawn by Oxen, as in *Barbadoes*. I have as yet seen Horses but once used for this Purpose. The Use of Coaches seems to be more common here than at *Barbadoes*. The Provender is generally got by Negroes here, as in *Barbadoes*, which they find where they can; sometimes Grass, Cane Blades, Potatoc Vines, &c. This they carry about, and sell to such as are disposed to buy, with which Money they buy themselves Necessaries, and also thereby render themselves acceptable

ceptable to their Wives. In like Manner also they get Wood where they can find it, either great or small, which they bundle up; this likewise they sell, and in this Manner the Inhabitants, both here and in *Barbadoes*, are chiefly supply'd with the Fuel they use.

The Value of Money here differs. In *Barbadoes* Silver goes by Weight, and Gold by Tale, but the contrary is observed here: Gold goes by Weight, and Silver by Tale; nor is there any Difference between a Pistreen and Carolus, tho' in *Barbadoes* the first goes for One Shilling and Six-pence, and the other for One Shilling and Three-pence only. In *Barbadoes* there is no Difference made between heavy and light Pistoles, each Pistole being reckoned by Tale at Twenty-two Shillings and Six-pence; but here, the Difference is considerable: A heavy Pistole is so called when it weighs four Penny-weights eight Grains, and goes for One Pound Ten Shillings and Four-pence; a light one is that which weighs only four Penny-weights, which goes but for Twenty-eight Shillings, each Grain of Gold being valued at Three-pence Halfpenny, which is after the Rate of Five Shillings and Ten-pence the Penny-weight, or Five Pounds sixteen Shillings and Eight-pence the Ounce. Gold here is wrapped up in Bits of Paper, and the Value wrote upon the Outside, and in that Manner it passes from one to the other.

Among other Things in much Repute here, Black Dogs may be reckoned; which are in so much Favour, that the more they have of them, the better they are pleased: And hence some will have forty or fifty in their House at once. The Negroes mostly live upon them, and the Whites traffick much with them, and buy a Variety of Necessaries; nay, they are so fond of them, that it is no uncommon Thing both for Gentlemen and Ladies to take them to Bed with them. How strange soever this may seem to some, yet it is true; and such, whether they like Black Dogs or not here, they would be very fond of them there; the Truth of which, I doubt not, they will readily agree to, when they are inform'd that these Black Dogs are a small Coin, so called, of about the Value of Three-halfpence each, and is the readiest Change, and mostly used in Traffick among the Negroes, and by which they buy the chief of their Necessaries for Subsistence.

April 1, (Journal 183) Saturday. M. H. 7, clear  $\frac{10}{12}$ . W. 2  
D. N. H. 12, clear  $\frac{10}{12}$ . W. 2  
2 D. E. H. 5, clear  $\frac{9}{12}$ . W. 2  
D. N. H. 10, clear  $\frac{11}{12}$ . W. 2 D.

I went this Day, by Invitation of Mr. *Douglas*, one of the Council, or Assembly of this Island, to Col. *King's*, about eleven or twelve Miles from my Lodging. In my Way, I found Plenty of what is called

*Lour-*

*Love-in-a-Maze*, which I have else-where mentioned, as also of *Manchineel-Apple Trees*, the first I have seen in this Island; some large Fields of *Indian*, and some of *Guinea Corn*; much Cane Ground, and some Pasturage. The Way was pleasant, and the travelling Roads in this Country are generally much better than they are in *Barbadoes*; neither is the Island itself near so hilly when within, as it looks to be by a Prospect from the Sea. The most hilly Part is to the Southward of the Island, where they much resemble those in *Scotland* in *Barbadoes*.

April 2, (Journal 184) Sunday. M. H. 7, clear  $\frac{10}{12}$ . W. 2  
D. N. H. 12, clear  $\frac{11}{12}$ . W. 2  
D. E. H. 5, clear  $\frac{10}{12}$ . W. 2  
D. N. H. 10, clear  $\frac{10}{12}$ . W. 2 D.

The Return of this sacred Day affording me an Opportunity, I attended divine Service at *St. Phillip's Parish*; before which I called at *Col. Gilbert's*, to take a View of his House, which is one of the most eminent upon the Island. It is a noble, neat-looking Fabrick, built all of Stone dug upon the Spot, and is the only one, except the Court-House, so built in the Island. It is pleasantly situated; tho' not standing high, has no very extensive Prospect.

In my Way to Chapel, I called to take a View of a large Bay, that runs up near two Miles into the Land, and is called *Swans-Landing*. Here small Vessels

come to take Sugar and Rum from some of the Plantations. Here grows great Plenty of Mangrove Trees, or Bushes. They delight to grow in Water, but are of no Use that I could learn. From hence I went to the Chapel afore-mentioned, but was somewhat surprized both at the Meanness and Smallness thereof, having in it neither Pew, Altar-Piece, Rails about the Table, nor Floor, except the natural one, with some Shells strewed over it in small Bits; which, in some Places, were uneven, and in others had Holes made either by Rats or Crabs, &c. This is called a Chapel of Ease, the Church is near *Willoughby-Bay*. It had in it some Benches or Forms to accommodate the Audience, which were extremely thin. Some of the Congregation, by their Behaviour, seem'd pretty great Strangers to the Duty of worshipping God with Decency and Reverence.

The Value of the Livings in this Island, I am inform'd, is two Hundred Pounds a Year Currency. After Sermon was the holy Communion. The Number of the Communicants, including the Minister and Clerk, was nine.

In the Afternoon I took a Ride towards the eastern Part of the Island, and went to the Top of several high Hills, to have the Advantage of a large Prospect. I found this Part of the Island, towards the Extremity, very stoney, and for the most Part uncultivable. Here,  
R r 2 at



at but a little Distance from the Sea-Shore, upon an elevated Iron Bar, extended from one Part to the other, forming somewhat the Resemblance of a Gallows, hangs a pretty large Iron Pot; which, by Enquiry, I found to be placed there full of Pitch, to set on Fire as a Signal to the *Jamacia* Fleet, that some Time since went from hence to that Island. Here I saw several Sparrow-Hawks, a Bird I had not before seen in the *West-Indies*. From hence I went to a Hill not far distant, called *Nonsuch-Hill*. Here are Plenty of Beed Trees. They a good deal resemble the Coffee Tree, in Leaf, Colour and Height. They bear small Seeds, of a beautiful Jet, resembling the small Beeds of a black Necklace: Also in these Parts are Plenty of those Trees, called black Jet, mentioned in a former Journal.

In my Return back, I took a View of what is called *Nonsuch-Creek*. After viewing all Things in my Way, some of which were novel, and some not, I returned back again to my Company.

Muskitoes, in this Island, are exceeding troublesome, and at Night swarm about one, far worse than at *Barbadoes*; and hence, except a Person is provided with a Muskito-Ner, there is no resting at Night because of them.

*April 3, (Journal 185) Monday.* M. H. 7, clear  $\frac{10}{12}$ . W. 1 D. N. H. 12, clear total. W. 1 D. E. H. 5, clear  $\frac{10}{12}$ . W.

1 D. N. H. 10, clear total. W. still.

This Morning I again set out to return to my Lodging in St. *John's-Town*. By the Way an unhappy Accident had like to have happen'd, in going up a stoney Hill in Company with my Friend, Col. *Leslie*, and his Lady. His Coach had like to have overset, by the breaking of the Harness, the foremost of the six Horses not stopping so soon as was necessary: However, no Damage, more than what proceeded from Fright, happen'd. After being again repaired, we proceeded; and, about Eleven o'Clock, safely arrived in Town. In the Way, we passed thro' much Pasture and uncultivated Ground: And hence I perceive there is much of this Ground, perhaps six Parts out of thirty, that thus lies uncultivated; by which the Land of this Island falls far short of being so well husbanded and improved as *Barbadoes*.

*April 4, (Journal 186) Tuesday.* M. H. 7, clear total. W. 1 D. N. H. 12, clear total. W. 1 D. E. H. 5, clear total. W. 1 D. N. H. 10, clear total. W. still. Very warm.

This Day has been one of the Court-Days here. The Government of this Island a good deal corresponds with that of *Barbadoes*, being under the Direction of a Council, consisting of twelve with the Governor; and an Assembly of about twenty-four, as I am inform'd, besides the Speaker. The Judges are

are not Lawyers, as in *England*, but supposed to be Men of Integrity and good Understanding; who, after having heard the Cause on both Sides, determine the Matter according to Evidence, wherein it is supposed that Justice is given where it appears to be due.

*April 5, (Journal 187) Wednesday.* M. H. 7, clear  $\frac{1}{2}$ . W. 1 D. N. H. 12, clear total. W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 1 D. N. H. 10, clear total. W. still. Very warm.

*April 6, (Journal 188) Thursday.* M. H. 7, clear  $\frac{1}{2}$ . W. 3 D. N. H. 12, clear total. W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear total. W. still.

*April 7, (Journal 189) Friday.* M. H. 7, clear  $\frac{1}{2}$ . Hard Showers early in the Morning. W. 1 D. N. H. 12, clear  $\frac{1}{2}$ . W. 1 D. E. H. 5, clear total. W. 1 D. N. H. 10, clear total. W. still, and warm.

Among other Conversation of this Day, was mentioned the great Use of Olive Oil, as being a certain Cure for the Bite of a Snake, and perhaps other venomous Creatures, if timely administered, by taking a small Spoonful inwardly, and outwardly bathing the Part affected, and Places adjacent; which also answers the same good Intentions in Poultry, as Ducks, Geese, Fowls, &c. as also in Sheep, Goats, &c.

A very remarkable Cure of this Nature, was of a Man, bitten by a Snake; and, in an Hour's Time after, became senseless, with his Eyes fix'd, as tho' just upon the Point of expiring; when a Person being informed of it, ran to him, wrenched open his Mouth, and poured some sweet Oil down his Throat, and also rubbed him with Oil. Some Time after, the Man was able to speak; then they asked him where his Pain was: He told them in his Stomach; upon which his Stomach was well rubb'd with Oil; then they again asked him where his Pain was: He told them in his Belly, which was also then rubbed very well. From thence it fell down into his Thighs, then into his Legs, and from thence went out at his great Toe, where he had been bit, which Part was somewhat swelled; but, by the Use of the same Means, it also vanished, and the Man shortly after walk'd about very well again.

*April 8, (Journal 190) Saturday.* M. H. 7, clear  $\frac{1}{2}$ . W. still. N. H. 12, clear  $\frac{1}{2}$ . W. 1 D. after wet to 5 D. E. H. 5, wet to 2 D. W. 1 D. N. H. 10, cloudy  $\frac{1}{2}$ . W. still, and very warm.

The Practice of Physick here is much in the same Circumstances it is in Country Towns in *England*, where it is generally made up and administered by the same Person. The Drugs are mostly had from *England*; for

for tho' the Island affords many good medicinal Herbs, yet the common Dispensatory Method is most generally attended to, as what has by long Experience been found useful. Life is generally too short for ordinary Understandings, by many Experiments, to find out the Virtue and Effect of Herbs and Drugs, that are not before taken Notice of; and those in Practice being solicitous to cure as soon as possible, chuse rather to administer what Experience has proved to be useful, than to hazard their Reputation in the Use of what they have not had the like Experience of, tho' perhaps far more effectual, was its Virtue perfectly known.

April 9, (Journal 191) Sunday. M. H. 7, clear  $\frac{7}{12}$ . W. 3 D. Wet early. N. H. 12, clear  $\frac{10}{12}$ . W. 3 D. E. H. 5, clear  $\frac{10}{12}$ . W. 3 D. N. H. 10, clear total. W. 2 D.

Last Night, by the Invitation of my kind Friend, Col. *Leslie*, I came with him and his Spouse to his Country House in this Place, called *Bermudian-Valley*. It is an agreeable Situation, upon the Side of a high Hill, and situated so far up it as to command a noble Prospect over the Valley below, and also Part of the Sea, where whatever Vessels pass and repass are presented to View; and tho' the Prospect is a good deal confined from being extensive round about, yet the Variety of different Kinds of Trees and Vegetation the Sides of the Hills afford,

renders it very pleasant and agreeable. This Gentleman's House here is low, viz. a Ground Floor and open-roofed, after the general Manner of Country Houses in these Parts. It is very neat, is ascended to by a considerable Number of stone Steps, and is also furnished with a neat, rais'd, pav'd Yard before it, and Piazzas. Below is a Garden, furnished with a Variety of useful Herbs, Flowers, &c. nearly adjoining to which is Plenty of the Sensitive Plant. This Plant, tho' a Rarity, nursed with great Care, and kept in Hot-Houses in *England*, yet is very common here, growing in various Places in Hedges. The Faculty of corrugating itself in this Plant, upon the Approach of the Finger, is very remarkable. Of all the Species of Vegetables, this alone seems to partake of perceptive Life. It advances nearest to a more exalted State of Being, and may be looked upon as a Link which connects the animal and the vegetable World. 'A Stranger (says the divine *Hervey*) observing her Qualities, would almost be induced to suspect, that she is endowed with some inferior Degrees of Consciousness and Caution: For if you offer to handle this *Sensitive Plant*, she immediately takes the Alarm, hastily contracts her Fibres; and, like a Man under Apprehensions of Violence, withdraws from your Finger, in a Kind of precipitate Disorder. Perhaps the Beauty of her Aspect might be sullied, or the Niceness

Niceness of her Texture decomposed, by the human Touch: Therefore, like a coy Virgin, she keeps at a Distance, from all unbecoming Familiarities, and will admit no such improper, if not pernicious Freedoms.

In coming hither last Night, we passed over four Rivulets of fresh Water: And this Day, taking a View of the Country, I passed by several other small Rills of Water issuing out of the mountainous Hills, which here much abound. I also went to three Springs of Water at *Gades-Bay*, near to what is called the *Old Road*. Here are Tubs or Casks sunk into the Earth, for the Water to be kept clean. From these Springs, it is said, the Ships of War are provided with Water. They stand in the Estate of Mr. *Douglas*, the Gentleman I have before mentioned. There is Plenty of Water, but it is far from being soft and good, nor is the Water from any of the Springs I have yet tasted, so light and soft as good Spring Water ought to be; and hence it is not so good as the Spring Water in *Barbadoes*, or any Way equal to Rain Water; which therefore is ever preferred before it, for Uses that require that which is fine and soft. Upon the Top of the mountainous Hill, on the other Side of which is situated my Friend's House afore-mention'd, is a Pond of very fine, soft Water; but I believe it all descended from the Heavens, for I could not discover any Spring in it, and the Taste of it was like Rain Water.

From the Observations I have hitherto made, I find, agreeable to the Information received, that this Part of the Island has Plenty of fresh Water; which, tho' not so soft as some other Spring Water, yet it will serve very well for the various Purposes of Life, and for the Use of Cattle: And hence, the Character before received of there being no Water in this Island, proved a great Mistake.

Here are Plenty of Trees, called *Lablaly*, of which there are two Sorts. They grow pretty large, but are said to be of no Use. Here also grow great Plenty of the wild Pine Plant; and likewise, what is here called the Dagger Plant; which, in *Barbadoes*, is called *Silk-Green*. It much resembles the Aloe Plant, grows up and blossoms, like that, in one straight Stem, bearing great Plenty of pale yellow Flowers: The Skin, or Rind of the Leaves, I am inform'd, is peel'd from the Leaves, and used for making Whip-Lashes, which are strong and lasting.

From the Top of the Hill afore-mentioned, a very extensive Prospect is presented to View; insomuch, that in a fine, clear Day, free from Haze, I am inform'd, may be seen the Islands of *Mountserrat*, *Rodundo*, *Nevis*, *St. Christopher's*, and *Barbuda*, belonging to the *English*, one Way; and the other may be seen *Granterre*, *Guadalupe*, *Desiada*, belonging to the *French*. On the South Side of this Hill, is also a Variety of Palmetto Trees,



Trees, some of a considerable Height for that Sort of Tree; which is rather a Shrub than Tree, and seldom grows high. It bears a very broad Leaf several Feet over, and grows much in the Form of an unfurled Fan. On the other Side of what is called *Crab-Valley Hill*, between that and the three Springs afore-mention'd, along the *Old Road*, is great Plenty of that beautiful Seed called *India Scarlet-Beed*, by others *Wild Liquorice*, and again by others *Crabs-Eye Seed*. As also, in different Parts, are Plenty of black Jet Trees. There is also great Plenty of the small black Beed Tree before mentioned, as being like a Coffee Tree, affording a very beautiful black Seed. This Tree, or rather Bush, by some is here called *Fiddle-Wood*. The Seeds grow in a Sort of small Pod, somewhat resembling *Jamaica* Pepper. Here, as well as else-where, is also a Shrub, bearing an indifferent Scarlet Flower, called *Wild Manchineel*, and said to be of a poisonous Quality.

This Part of the Country seems to be little else but a continued Range of mountainous rocky Hills, situated at no great Distance from the Sea, and running many Miles along it. Some of them are very steep and uncultivable, abounding with Trees and Shrubs of different Sorts; but others are cultivated almost to the Summit of them with Cane, Potatoes, Yams, &c. Yet these very high Hills are pleasantly variegated, in

different Places, with Vallies of considerable Extent in Length, wherein grow Plenty of good Cane, and other Necessaries. Upon the whole, however disagreeable the Sea Prospect of this Island may be, yet within it affords many agreeable ones. It has great Plenty of excellent Cane, good Corn, Pasturage, Provision, and every other Thing necessary, not only for the Support, but also Pleasure of human Life, far exceeding herein what I expected to find, from the Character I had before received of it Abroad: And perhaps it exceeds all other Islands, in Proportion to its Bigness, in Variety of Harbours, Bays, Rivers, Creeks, running a considerable Way into it; to the great Convenience of the Inhabitants; not only furnishing them thereby with Plenty of a great Variety of Fish, but affording also the necessary Convenience of shipping their Sugar and Rum, with far less Difficulty and Trouble than otherwise could be done. The Names of the principal of which are as follow: 1<sup>st</sup>, *Englisb-Harbour*, where is a small Town. Here are kept the King's Ships and Stores. 2<sup>dly</sup>, *Falmouth-Harbour*, for Ships of lesser Burden. 3<sup>dly</sup>, *Carlisle-Bay*, called also *Old-Road*, where there is also a small fresh Water River, or Rivulet. 4<sup>thly</sup>, *Five-Islands*, which is a commodious Harbour for small Ships. 5<sup>thly</sup>, *St. John's-Harbour*, which runs up to the principal Town of the Island, as before mentioned. This Harbour

bour has a Bar runs a-cross it, and hence Ships or Vessels can only load to thirteen Feet deep; when, passing this Bar, they lie in a fine, deep Bay, and finish their Loading. 7thly, *Farbam-Harbour*, which is a very safe and good one, for the loading of Ships. Here is also a Town and Custom-House. 8thly, *Nar-row-Harbour*, which is surrounded by several little Houses; and is the Place, as I am inform'd, where Sir William Coddington, and others ship their Sugar. 9thly, *Swan-Landing*. 10thly, *Air's-Creek*, both very convenient for shipping Sugar. 11thly, *Nonfuch-Harbour*. This Harbour lying windward of the Island, becomes very inconvenient for Shipping, and therefore is but little used. This also has a Rivulet of fresh Water running into it. 12thly, *Witlongby-Bay-Harbour*, where is also a Town. 13thly, *Indian-Creek*, which lies between *Witlongby-Bay* and *English-Harbour*. 14thly, *York-Bay*, &c. which Harbours, Rivers and Creeks, abound with Plenty of different Sorts of Fish, good Shrimps, Crabs; and, in some of them, are Mangrove Oysters, tho' but small.

Parishes, in this Island, are six in Number, viz. 1st, *St. John's*. 2dly, *St. George's*. 3dly, *St. Peter's*. 4thly, *St. Paul's*. 5thly, *St. Mary's*. 6thly, *St. Phillip's*. It is a proverbial Saying, *That Truth lies deep; and hence, difficult to come at*. I have found it so, with Regard to this Island; for if I had not been at the Pains of examining into the

Truth of Facts, but rested in the Reports I received concerning it, I should then have had very different Ideas of it to what now I have. It's extrymely right therefore to be cautious how we receive Reports, and rest satisfied in the Truth of them; especially, when they any Way tend to slander or injure the Character of Persons, or Things sacred: For too often it happens that Reports of this Nature are interwove with Prejudice, Ill-nature, or Malice; and if Reports, divested of all these, upon a just Examination, so often exceed the Truth, how exceeding erroneous must we suppose those to be, that are attended with so many ill Qualities? Hence therefore it is highly becoming us to abide by that Exhortation, *Let every Man speak Truth to his Neighbour*.

April 10, (Journal 192) Monday. M. H. 7, clear  $\frac{10}{12}$ . W. 2 D. N. H. 12, clear total W. 2 D. E. H. 5, clear  $\frac{10}{12}$ . W. still. N. H. 10, clear total W. 1 D.

Early this Morning, attended by a Person of Observation and Discretion for my Guide, I set out, to take a farther View of the Parts adjacent. In some of the Woods, in our Way, was the Cinnamon Tree, by some called *Cortex Winterasta*; which, to the Taste, is a very hot Aromatick, and of a light brown Colour. 2dly, The white Torch-Tree, so call'd from its free burning like a Torch when lit, and is therefore said to be used

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by

by Negroes in their Search after Crabs by Night, which is the proper Time to take them; they leaving at that Time their Holes, or under-ground Harbours, to seek Provision abroad. There are Plenty of these Sort of Crabs here, as well as in *Barbadoes*. 3dly, The Black Jet Tree, here call'd by the odd Name of Dr. *Long's Acanth*, the Seed of which I have before mentioned in *Barbadoes*. The pulsty Substance which here adheres to the Side is red, but in those seen in *Barbadoes* it was white. I am inform'd, that being drill'd, it is used by some for Necklaces. 4thly, Dove-Weed, which is an Herb, whose Leaves tapering up form certain Indentions, or Notches, like Steps one above another. Upon this grows the Seed, adhering to the Edge of the Leaf. It is said, that the Pigeons feed upon them, from whence they have their Name. This Plant I saw in Plenty in Mr. *Lye's* Garden, in *Barbadoes*, where it was nourished as a Curiosity, but have not seen it wild before. 5thly, Wild Ratsbane. This is a small Tree, bears narrow Leaves of about two Inches and an Half long, and is Plenty enough here, tho' of no particular Use that I could learn. 6thly, Wild Tea. This is a small Plant, that grows here in Plenty. The Leaves are about an Inch long, and  $\frac{1}{2}$  of an Inch broad, and indented on each Side from End to End. I am inform'd, that the Leaf of this Plant when hastily dry'd, corrugates

itself, after the Manner of the Leaves of Tea, and has a good deal the Flavour of Bohea Tea. 7thly, Acca Seed. This is a small Tree, whose Leaves somewhat resemble those of a Tamarind. I can't learn that it is of any Use. It bears a Pod that contains a Seed, not remarkable for any Thing worth Notice. 8thly, White-Wood Tree. There is Plenty of this Sort of Trees here. They grow pretty large and tall, have always red-colour'd Leaves, which are not large, and generally intermix'd with others of a different Colour. They bear a Pod, with a Seed, but are of no particular Use, tho' I have heard. They differ much from the Wood of that Name in *Barbadoes*, which is what is here call'd White Cedar. 9thly, Cooper Wood. This is a Sort of shrubby Tree, or Bushy, bearing a Group of Berries, which, when ripe, are partly black, and which have this remarkable in them, that the Berries fall down, and leave the Blossoms still behind them; or, at least, what so much resembles them, as to take their Name. This Wood is said to be used much by Negro-Coopers, in hoopng of Casks, &c. from whence it receives its Name. 10thly, The Lablaly, of which there is a white and black Sort. They have a Blossom that grows in a Bunch together, but of no Beauty. The Leaves of the black Sort are very subject to have little Excressences grow upon them, much resembling the Seed of Dove-Weed before mentioned.

nioned. It is very common for an Excreſſence to grow out of theſe Trees, much reſembling Miſſetoe, which grows pretty large and ſpreading. The Tree is of no Uſe, that I could learn. 11thly, The Iron-Wood Tree, which is ſaid to be remarkable for its Hardneſs when grown large, which gave Occaſion for its Name. 12thly, Dog-Wood. This Tree bears a remarkable Pod, with Extensions on each Side of it, like four Wings, but the Seed within is very ſmall. Neither that nor the Tree is of any Uſe, as I could learn. 13thly, Fringigod. This is a Sort of ſhrubby Buſh, having Leaves ſomewhat like thoſe of the Acca-Seed Tree, but narrower. 14thly, Drunken-Nutmeg Tree. This bears a Fruit ſomewhat reſembling a ſmall Manchineel-Apple; and, when put into Punch, is ſaid to give it a Property of promoting Drunkenneſs, from whence it has its Name. 15thly, Sea Bean. This is a ſmall Tree, and grows by the Sea Side. It bears a pretty large Pod, with large Seeds, ſomewhat reſembling Beans, of a brown Colour. 16thly, Turk's Cap. This is a Sort of thorny Excreſſence that grows upon the Rocks, tho' not common; and is of the Species, with Regard to its Subſtance, of the Thorn Thistle, or Prickly Pear, only this grows but a little above Ground. Its Baſis is ridged, which is thickly beſet with Prickles. The Top bears a ſmall, red Berry, of an agreeable acid Flavour. Theſe Plants,

or Excreſſences, are ſent from hence to Barbadoes as Preſents. They are put in certain Places in Gardens, as an Ornament, their Bodies being green, with pluſhy Tops, makes them an Oddity, and therefore taken Notice of. They are hardy, and require but little Earth or Water for their Nouriſhment. 17thly, White Baſam. This is a Sort of Plant, or Shrub, growing ſomewhat like Wild Sage, but larger; and, when broke, there is a yellow Liquor iſſues out from it. There is great Plenty of this Herb here, and it is ſaid to be good in Sauce. 18thly, Sea Lavender. This is an Herb, or Plant, that grows in great Plenty upon the ſandy Beaches by the Sea Side. Its Leaves much reſemble thoſe of Samphire, but it raiſes its Body above the Surface of the Ground, which the other does not, but ſpreads upon it. 19thly, Cock-Spur Tree, of no particular Uſe that I could learn, or any Thing remarkable in it. 20thly, Pine Apple. The Root of this Tree is extremely light and ſpongy, and here uſed inſtead of Cork to buoy up the Ropes of their Nets. 21th, Junipoper, or Anchovy Pear. The Fruit of this Tree is ſaid to have this remarkable Property, that by rubbing it upon the Skin, it will ſtain it in ſuch Manner as tho' bruſed by Blows, and will thus remain in the Skin for ſome Time. A Woman of this Place, having received an Affront from a Man, took this Method to be revenged on him. She got this



Fruit, and therewith stained her Skin in such Manner that it appeared as tho' she had been much bruised by ill Treatment; after which, she complained to a Magistrate of the ill Usage she had received from such a Person, whom she named, and shewed her Marks; which appearing as so many Bruises, she got a Warrant, and had the Man fined for the same. Thus her Revenge was satisfied, and the Canning of the Woman shewn.

11. The Maccaw Tree. Its Fruit is round, somewhat resembling a small Apple, but its Seed has not the Beauty that a *Guinea* Maccaw has. These Trees grow in *Blover Valley*, beyond Mr. Pain's Estate, by the Highway Side, leading to Mr. Sedgewick's; neither do I, as yet, hear that there are more in any Part of the Island besides. They somewhat resemble a Cabbage Tree, but both Body and Limbs are beset with sharp Prickles. There are also Date Trees in the same Place, which much resemble the Maccaw Trees. Of these Mention is made in *Barbadoes*. These are the most particular Trees that have occurred to this Day's Observation: Others of less Note it's needless to mention, which would take up too much Room for this Place.

After obtaining some Time, I returned to my Lodging at St. John's, a good deal fatigued, yet agreeably amused with the Variety of the divine Workmanship: which whoever can attend to without Wonder and Admiration, must be so extreme-

ly stupid, as not to deserve the Name of a Man.

April 11, (Journal 193) Tuesday. M. H. 7, clear  $\frac{1}{2}$ . W. 1 D. 2 N. H. 12, clear  $\frac{1}{2}$ . W. 1 D. 3 E. H. 5, clear  $\frac{1}{2}$ . W. 1 D. 1 N. H. 10, clear  $\frac{1}{2}$ . W. 1 D. 1

I have before mentioned that the Value of Money differs here from what it does at *Barbadoes*. Gold goes all by Weight here; and, after weighed, it is wrapped up in a Bit of Paper, and the Value of it wrote upon the Paper without, in which Manner it passes from one to the other. The Inhabitants in distant Parts of this Island seem to have more the Spirit of Hospitality, than those in the Town. There is something so extremely amiable and lovely in a friendly Disposition, that it renders a Person exercising it, truly noble and great. The reaching out a friendly Hand of Generosity in Time of Distress, is acting up to the Dignity of Nature. When extraordinary Examples of this Kind happen, they deserve to be laid up in every one's Memory, and transmitted to Posterity, as that which deserves the highest Commendation.

April 12, (Journal 194) Wednesday. M. H. 7, clear  $\frac{1}{2}$ . Hard Showers in the Night. W. 1 D. 1 N. H. 12, clear  $\frac{1}{2}$ . W. 1 D. 1 E. H. 5, clear  $\frac{1}{2}$ . W. 1 D. 1 N. H. 10, clear  $\frac{1}{2}$ . W. 1 D. 1

A *Guinea*, which in *Barbadoes* goes current for One Pound Se-

ten Shillings and Six-pence, here will sometimes go for One Pound eighteen Shillings and Six-pence. A Moldore, which there goes current for One Pound Ten Shillings and Six-pence, goes here for Two Pounds Seven Shillings and Ten-pence, more or less, according to its Weight. The Difference of Exchange of this Money, to that of Barbadoes, is thirty-five per Cent. The Difference of Exchange between that of Barbadoes and London, is said to be thirty per Cent. The Difference of Exchange between Ireland and London is eight per Cent. It's of great Use for a Traveller to know the Value of Money in different Places, in which Matter Authors are generally too remiss. As also in some other Particulars, where Minuteneſs is necessary, to enable the Mind to form a proper Idea of what may be expected to be found in such and ſuch Places. Knowledge is extremely valuable, but moſt of all ſo when it diſpoſes a Man to live according to the Dignity of his Nature; to which he ever makes the neareſt Approaches, when he daily endeavours to be as virtuous as he can, and to do as much Good as he is able.

April 13, (Journal 195) *Thurs- day* M. H. 7, clear 12. W. 12 D. N. H. 12, clear 12. W. 2 D. E. H. 5, clear 12. W. 12 D. N. H. 10, clear 12. W. 1 D. N. H. 10, clear 12. In this Iſland, I am informed, there are no Jews, tho' in Bar-

badoes they are pretty numerous, and have a Synagogue; but here the Inhabitants have ſo little Opinion of their Honesty, that, it is ſaid, a Negro's Oath is ſuffered to be taken againſt them. This is ſuppoſed to be the Reaſon they will not come here, and is at the ſame Time an Evidence that a greater Freedom and Openneſs of Heart is ſubſiſting there, where ſo much Toleration and Liberty of Conſcience is allowed. There is alſo a Quakers Meeting; but, I am inform'd, it has for ſome Time been a ſilent one, viz. the Brethren meet there, ſit a while in Silence, communing with their own Hearts, and again return without a Word of Exhortation being delivered to them. Neither do I hear that there are any Diſſenters here, which are not wanting in Barbadoes, tho' they have no Meeting-Houſe.

April 14, (Journal 196) *Fri- day* M. H. 7, clear 12. W. 2 D. after ſhowery to 7 and 8 D. W. 4 D. N. H. 12, clear 12. W. 4 D. E. H. 5, clear 12, after ſhowery to 6 D. W. 3 D. N. H. 10, clear 12. W. 12. Here is a Market where freſh Proviſions may be had every Day, and which Maſters of this Iſland exceeds that of Barbadoes; where, as there is no Market, ſo there is very little Choice of freſh Meat. Here are ſome pretty handſome-looking Shops, and there ſeems to be a good ſhow of Buſineſs, of various

Sorts,

Sorts, carried forwards. Here is a very good Tavern, where Plenty of Food is dressed every Day. In this Town is also a good Printing-House, where Work of that Sort is nearly done. The Gentlemen that are Natives of the Place are many of them well behaved, and of comely Countenances; and also the Ladies are no less comely and agreeable.

April 15. (Journal 197) Saturday. Morning very wet. H. 7.

Wet till 10. D. W. 1. D. N. H.

12. clear 12. W. 1. D. E. H.

5. clear 11. W. 1. D. N.

H. 10. clear 12. W. still.

This Island is said to contain seventy Thousand Acres of Land, twenty-six Thousand Blacks, and about six Thousand Whites, and makes about sixteen Thousand Hogheads of Sugar one Year with another. It lies to the East of Nevis and St. Christopher's, and inclining to the North-East of Mountserrat; is in about 61 Deg. 40 Min. of Longitude; and 17 Deg. 30 Min. North Latitude. It is pretty near of a circular Form, being about six Leagues, or eighteen Miles from East to West, and much the same Distance from South to North, and is much noted for good Harbours; yet it is so encompassed about with Rocks, as makes it of dangerous Access in many Parts, especially for Masters of Ships that are not well acquainted with the Coast, to know the proper Inlets between these Rocks. For besides those that are on every Side of

the Island, there is, as I am informed, a Ledge or Reef of Rocks all along the North Side thereof, which lies near two Miles from the Shore, but there are several Channels that go in between them; and, in some Places, the Depth is sufficient to go over them, by the Management of skillful Pilots. It is an Island wherein considerable Business is done, much frequented by Shipping, and a Shelter also for Ships in Distress, by Reason of the many Roads about it. There is said to be two Hundred and seventy Windmills in the Island, each of which requires three Negroes to attend it, when at work; and each Windmill, it is said, is obliged to find three Men to the Militia, which amounts to eight Hundred and ten in the whole.

Birds in this Country are very few, not one sometimes to be seen in several Miles. Doves are the most common, of which there are here two Sorts; the one very small, called the *West-India* Ortolan, the other is larger. They are both sought after by Gunners, who kill them for the Table, wherever they can be found. Here is also a Partridge, the same as upon the Continent of America, tho they are here called Quails. The small Sort of Blackbirds, of which such Numbers may be seen in Barbadoes, are not one to be seen here. Humming-Birds seem to be more common here than in Barbadoes. Doves, however killed here, yet upon the Continent, they are had in such

such Veneration, that they remain unmolested, for no other Reason, that I know of, but because the Holy Ghost is said to have appeared upon our Lord in the Shape of a Dove. In *Barbary* they are white, and much larger than the common Sort, and make a different Cooing and mourning Noise.

April 16, (Journal 198) Sunday. M. H. 7, clear W. 2  
D. N. H. 12, clear W. 2  
D. E. H. 5, clear W. 1  
W. D. N. H. 10, clear total W. 11.

I went Yesterday to Judge *Lacington's*; from whence this Morning before Church, I went to take a View of *English Harbour*, which is one of the best I ever saw. The Entrance into it is narrow; the Harbour itself is not wide, but runs up into the Land a considerable Way, surrounded with high Hills, so as to be quite secure in high Winds. It is provided with a Fort, of a considerable Number of Guns. Commodore *Hobart*, with several Men of War, is now at Anchor there, and no other Ships are admitted here but the King's. Beyond this, to the East, is *Willoughby Bay*, where Merchant Ships, and smaller Vessels, load with Sugar, &c. It is a large and broad Harbour, but nothing equal to *English Harbour* for Depth of Water, and Safety from Danger in stormy Weather. Next to *English Harbour*, Westward, is *Farbam Harbour*, where are Variety of Star-Fish

to be seen; the Extremity of which, and that of *English*, run down so as to approach, where they terminate, pretty near each other. This is also much broader than *English Harbour*, and its Entrance is considerably wider, but the Water is not so deep within it. It has a Bank partly at its Entrance, and one or two shoal Places within the Harbour; whence it is but of little Use, and seldom any Ships are to be seen in it. Yet it is said, that a twenty Gun Ship of War once anchored there. Towards its Entrance is a little Fort of Guns, to defend the same, in Time of War, against the Approach of an Enemy. Facing this Harbour is *Farbam Church*, to which I repair'd for divine Service. The Building is small, tiled, plastered, and white-washed, but no Way ornamented, except the Communion-Table, which is neatly adorned with the ten Commandments, *Moses* and *Aaron*, &c. It is neatly furnished with Pews of Cedar. The Congregation was pretty large, considering the Place, and we had a very excellent Discourse, by an old Gentleman, greatly encouraging to all the Difficulties, Insults, and Reproaches it is exposed to by wicked Men. This Church stands under the Foot of *Montserrat Hill*, between that and the Harbour. Upon this Hill, which is exceeding high, and all round Rock upwards, stands the Fort before mentioned. It is the largest and strongest, by much,



in the whole Island, and commands a Prospect nearly round it. Here the Signal is given, in Case of any Vessel appearing in View, by hoisting a Flag, which is seen a-cross the Island; and also, for the most Part, over it.

After dining with a Friend here, I set out for my Lodging at *St. John's*; and, in my Way, called to see some Maccaw-Trees, which differed from those mentioned the 9th Instant, and are said to be the true *Guinea Maccaw*, and very rare to be met with. The Body of the Tree much resembled that of a Palm-Tree, rough and uneven, and very different from those afore-mentioned, whose Bodies somewhat resembled those of the Mountain Cabbage-Tree. The Branches, near the Body of the Tree, on each Side, were thickly furnished with Prickles, so as to render it impracticable to climb them, any farther than the Beginning of the Branches; but which, after the Manner of the Cocoa or Palm-Tree, runs up a considerable Way without Limbs: But the Body of the Tree, by Reason of its Unevenness, might be easily ascended; especially as having no Prickles projecting from it, as the Maccaw Trees afore-mentioned had. This being its blowing Time, I was disappointed of Fruit. The Bloom arises out of the Tree, from between the joining of its Branches to the main Body, somewhat resembling the Ears of Wheat, and the Fruit grows upon it,

The Stones of the Fruit, of which a few were found, are very different in Magnitude, some the Bigness of a small Nutmeg, and others of a large one, and all much of that Colour, till rubbed and polished, when they become of a beautiful shining Black. They have three Appearances like Eyes, in the large End of them, after the Manner of a Cocoa-Nut. They are called by some Negro Oil-Trees, as being used in *Guinea* for extracting Oil, called Palm Oil; which, it is said, the Nut plentifully abounds with. It is yellow, agreeably scented, and not disagreeably flavoured, and is used by some instead of Butter. After taking a View of these Trees, I proceeded on my Way, and was agreeably amused by the whistling and chirruping of Partridges, which I frequently heard on both Sides the Road. There are some very large-winged Butterflies here, which are called Bar-Butterflies, as greatly resembling the small, leather-wing Bat. One of these I saw To-day, but could not take it.

*April 17. (Journal 199) Monday.* M. H. 7, clear  $\frac{10}{12}$  W. still. N. H. 12, clear  $\frac{10}{12}$  W. 1 D. E. H. 5, clear total. W. still. N. H. 10, clear total. W. still.

This Day being kept here as a high Festival, in Remembrance of the Duke's Victory over the Rebels at the Battle of *Culloden*, I dined, by Invitation, with the Governor, Council and Assembly,

bly, &c. of the Free-Masons Lodge, where an elegant Entertainment was provided. Guns were frequently fired, and every Thing carried on with Regularity, a becoming Gravity, and good Oeconomy. After drinking the Health of the Royal Family, &c. I left my Seat, and retired, that I might not be under a Necessity of drinking Wine to my own Prejudice. At every Health, by a Signal to the Fort, the Guns were fired. Here was an agreeable Drink, called *Polypodium*, made of Cyder, Beer, Water, and Nutmeg, mixed together. Feasting together in Love and Friendship, has in it something exceedingly agreeable, when carried on in due Moderation, and every one is left to help themselves to such Liquor as they think proper.

April 18, (Journal 200) *Tuesday*. M. H. 7, clear  $\frac{10}{12}$ . W. still. N. H. 12, clear  $\frac{2}{12}$ . W. 2 D. after wet to 7 D. E. H. 5, clear  $\frac{12}{12}$ . W. still. N. H. 10, clear total. W. still.

Purposing shortly to be going hence, I went to the Secretary to give Notice, according to the Custom of the Island. The Time here required for such Notice to remain to publick View, is fourteen Days; after which, the Person has Liberty to depart, no Objection appearing to the contrary.

This Night there was a grand Ball here, in Honour of Yesterday's Festival, when were present a very gay and agreea-

ble Appearance of Gentlemen and Ladies, who seem'd extremely delighted with the Exercise they were then engaged in.

April 19, (Journal 201) *Wednesday*. M. H. 7, cloudy  $\frac{12}{12}$ . W. 1 D. N. H. 12, clear  $\frac{11}{12}$ . W. 2 D. E. H. 5, clear  $\frac{11}{12}$ . W. 1 D. N. H. 10, clear  $\frac{11}{12}$ . W. still.

I took a Survey, this Forenoon, of the western Part of this Island, from St. John's-Town, down to Five-Islands-Harbour, on the North Side, and find it affords but little cultivatable Land, being mostly occupied by high, rocky, mountainous Hills. St. John's-Harbour running up on one Side, and Five-Islands-Harbour on the other, from thence goes a Sort of River; which, extending itself a considerable Way inclining to the North, so nearly approaches St. John's-Harbour, where it terminates, as to make all that mountainous Tract of Land, which contains several Miles, a Peninsula. After which, being desirous to take a View of the other Part of Five-Islands-Harbour, there being no other Way to go, I was obliged to return several Miles back, to get round the Termination, or Head of the River aforementioned; and, when on the other Side, following a dull Path, the only one I could see, it led me into a Mangrove Swamp, where both myself and Horse were mired. Not being able farther to proceed, having  
T t already

already got into no small Danger. I was obliged to return again the same Way back; when, by Enquiry, I followed another Road, which led me to another very boggy Place, leading over a Rivulet of Water. This afforded me great Difficulty to get over, without being mired; when alighting, by the Assistance of one accidentally present, the Horse was with Difficulty got over, and myself also at a little distant Place, by the Help of Mangrove Bushes. After this I went forward, and put up at a House, situated near the Side of the Harbour; where, mentioning the Difficulties I had in getting there, I was informed, that the proper Road lies at a good Distance back from the Way I came. From the great Danger attending the coming this Way, it's needful to caution the travelling Stranger to ask for the right Road, to go to the other Side of the Harbour; which, tho' perhaps it may be a considerable Way about, yet the old Proverb may here be called to Mind, much to his Benefit to observe, viz. *The surest, or rather it should be rendered, the surest Way about, is the nearest Way Home.* And it is well worth the Pains of going several Miles about, rather than fall into the great Difficulties and Dangers I was exposed to in getting forward, which has rendered this Journey by far the most disagreeable travelling I yet met with. This Side, which is the South Side of the

Harbour, quite to the Extremity of the Land, is also extremely hilly, some of which are very high and rocky; and this is the Prospect this Island gives, from the South Side of St. John's Harbour southward, quite round to the North-East Point of the Island, which is many Miles: And hence, at Sea it affords a very rugged, disagreeable Prospect, raising Ideas in the Mind of an approaching Spectator, very much in Prejudice of the Island; which within affords many agreeable Prospects, and in many Places good travelling.

After this I went to my Friend, Col. Leslie's Country House; where, being greatly fatigued, I rested a considerable Time, got Refreshment, and in the Evening returned back to my Lodging.

April 20, (Journal 202) *Thursday.* M. H. 7, clear  $\frac{1}{2}$ . W. 1 D. N. H. 12, clear  $\frac{1}{2}$ . W. 1 D. E. H. 5, clear total. W. 2 D. N. H. 10, clear total. W. 1 D. Very sultry Weather.

April 21, (Journal 203) *Friday.* M. H. 7, clear total. W. still. N. H. 12, clear  $\frac{1}{2}$ . W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. still. N. H. 10, clear total. W. still. Very warm.

I have this Day been much engaged in writing Letters to absent Friends, in London and Barbadoes, as intending to be going hence as soon as possible. The horrible Cursing and Swearing that greatly abounds here, affords

affords me daily Uneasiness, and inclines me to wish the sooner to be gone. At my first coming, I was in Hopes that this great Sin was less practis'd here, than in *Barbadoes*, but longer Experience gives me too much Cause to lament the contrary. How shocking a Consideration is it to be thus hastening to Destruction, frequently calling for it, as tho' it was some good Thing, and highly worthy the Regard of the Mind!

April 22, (Journal 204) *Saturday*. M. H. 7, clear  $\frac{10}{12}$ . W. still. N. H. 12, clear  $\frac{10}{12}$ . W. 1 D. E. H. 5, clear  $\frac{10}{12}$ . W. 1 D. N. H. 10, clear  $\frac{10}{12}$ . W. still. Very warm.

As Provision is of a large Price here, so is every Thing else in Proportion. Washing, in *Barbadoes*, is done by the Dozen, at four Bits, *viz.* Half a Crown Currency the dozen Pieces, wherein the smallest Linnen is included as a Piece, and they are reckoned one with another. If it be six Shirts and six Stocks, or only two Shirts, and all the rest small Linnen, the Price is the same. This is the common Price, and to ask more, as some will, is an Imposition. But here it is a Bit each Shirt, and the same is also given for lesser Linnen, except for Stocks, for which the Price is Three-pence each.

April 23, (Journal 205) *Sunday*. M. H. 7, clear  $\frac{10}{12}$ . W. 1 D. N. H. 12, clear  $\frac{11}{12}$ . W. 1 D. E. H. 5, clear  $\frac{11}{12}$ .

W. 1 D. N. H. 10, clear  $\frac{11}{12}$ . W. 3 D.

It is now so extremely warm, that a Person sweats, tho' he sits still; perspiring, as in a warm Bath, even almost without Cloathing. Opportunity offering, I attended divine Service in the Forenoon; after which, I took a Walk thro' the Town, and quite thro' the Market-Street; which, upon this Day, is always thronged with Negroes, with various Sorts of Marketings. Whatever Concern a Sight of this Nature afforded me, that such a horrid Profanation of this sacred Day should be thus permitted in a Christian Country, yet it gave me farther Matter of Concern to see many of those who call themselves Christians, keeping open Shop, with their Goods publicly exposed to Sale, as upon a common Day!

April 24, (Journal 206) *Monday*. M. H. 7, clear total. W. still. N. H. 12, clear  $\frac{11}{12}$ . W. 1 D. E. H. 5, clear  $\frac{11}{12}$ . W. 2 D. N. H. 10, clear  $\frac{11}{12}$ . W. still, and very warm.

I purpose to leave this Island, God willing, about ten Days hence; the Thoughts of which affords me Pleasure, in Hopes the next Place I come to Vice may less prevail, and the horrid Custom of profane Curling and Swearing, be less frequent. Which is so extremely common here, that it's no uncommon Thing to meet a Person, who thinks it no Disgrace to level himself with the poorest Slave.

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April



April 25, (Journal 207) Tuesday. M. H. 7, clear  $\frac{9}{12}$ . W. 1 D. N. H. 12, clear  $\frac{1}{12}$ . W. 1 D. Wet between to 7 D. E. H. 5, clear  $\frac{1}{12}$ . W. 1 D. N. H. 10, clear total. W. still. Very warm.

This being St. Mark's Day, I expected to have had the Benefit of publick Devotion, but was disappointed. Saints Days, it seems, are little regarded here; hence Christianity must be at a very low Ebb, since so few Opportunities for attending divine Service are permitted.

This Apostle, it's probable, was of Jewish Extraction, originally descended of the Tribe of Levi, and sent by St. Peter into Egypt, fixing his main Residence at Alexandria, and Places thereabout, where he converted Multitudes, both of Men and Women, to the Faith of Christ. He afterwards went Westward, to the Parts of Libia, going thro' the Countries of Marmorica, Pentapolis, and others thereabout, where he planted the Gospel, and confirmed them in the Profession of it. He is said to have suffer'd Martyrdom about Easter, at the Time the Solemnities of Serapis happened to be celebrated. The People being excited to the Vindication of the Honour of their Idol, broke in upon him, while he was employed in divine Worship; and, binding his Feet with Cords, dragged him thro' the Streets, and thrust him into Prison; where, in the Night, he had the Comfort of a divine Vision. The next Day, the

Tragedy was renewed in the like Manner, till he expired. His Remains are said to be translated from Alexandria to Venice, which Republick has adopted him as the tutelar Saint and Patron thereof.

April 26, (Journal 208) Wednesday. M. H. 7, clear  $\frac{10}{12}$ . W. 1 D. N. H. 12, clear  $\frac{10}{12}$ . W. 4 D. after showery to 7 D. E. H. 5, clear  $\frac{6}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

Being desirous to see the Island of Barbuda, I embarked early this Morning on board a small Sloop, belonging to Col. William Byam, of that Island; which, from Antigua, is said to be about twelve Leagues, or thirty-six Miles. This Vessel is furnished with a neat Cabin, with two Beds. The Deck is just high enough to sit upright in it. The Wind being in our Favour, somewhat after Four o'Clock we safely arriv'd, and came to Anchor. The Shore here is extremely reefey, full of sunken, dangerous Rocks, which makes it extremely hazardous for a Person not well acquainted to approach the same. Soon after being at anchor, I went on Shore at what is called the Fort, which is situated near the sandy Beach, and commands the Harbour, which is a Sort of open Bay. Upon getting on Shore, I was very providentially assisted with a Horse and Guide, to conduct me to Col. Byam's, at about six Miles Distance, at what is called the High-Lands, where

where I safely arrived about Eight o'Clock; to whom delivering a Letter from a Friend at *Antigua*, I was very courteously receiv'd and agreeably entertain'd.

This Island is almost uninhabited, occupied only by this Gentleman and his Dependants. At some Distance from him lives Dr. *Cressley*, an old Physician, induced to come there by Favour of the Colonel, by whom he is employed to take Care of his Negroes, and is said to have a certain Salary appointed him for that Purpose, which affords him the Means of subsisting. Besides this Gentleman, there is one, whose Name, I am inform'd, is *Coomes*, that is Tenant to Mr. *Byam*; and, except the Overseer or Manager of Mr. *Byam's* Affairs, who lives at what is called the Castle (and is called the Governor of the Island) I hear of no other Inhabitant upon it, including the Colonel's Servants. It seems to be an entire Rock throughout, flat and low, and overgrown with Trees and Shrubs. It is said to be rented by this Gentleman, and his Brother, Col. *Martin*, now in *England*, of Sir *William Codrington*, at Fifteen Hundred Pounds Sterling a Year. I have now a new Scene before me; and must wait for another Day to discover what is to be observed. It is a common and just Proverb, *That Night has no Eyes*, which therefore covers all Things with Darkness and Horror: And hence, how glorious a Thing is

Light, which cheers the Mind, and furnishes the Body with the Power of Action? Hence our Lord's Advice must be had in Remembrance, *Walk while ye have the Light; the Night cometh, when no Man can work.*

April 27, (Journal 209) *Thursday*. M. H. 7, clear  $\frac{1}{2}$ . W. 2. D. N. H. 12, clear  $\frac{1}{2}$ . W. 2. D. E. H. 5, clear  $\frac{1}{2}$ . W. 1. D. N. H. 10, clear  $\frac{1}{2}$ . W. 1. D.

I went this Day to take a View of this Island; which, as before observed, seems to be a continued, solid Rock throughout. It is generally slightly covered with Mould, in some Places deeper than others; which, I believe, has chiefly been made by the falling down and rotting of the Leaves of the Trees. In some Places the Rock is entirely bare, without any Thing upon it. The Island is divided into upper and lower Ground. Mr. *Byam's* House is just upon the Summit of the upper Ground, which rises about twenty Yards from the lower by a solid, hard Rock; and which, ranging along partly thro' the Island, causes this Division, and gives Occasion for the Name of Distinction into upper and lower Ground. The Ground below is very flat and level, and entirely commanded from the Colonel's House: So also the upper Ground is flat, and much upon the Level; and might be pretty well commanded from the Top of the House, did not the Trees prevent. The

Harbour

Harbour where we anchored is plainly seen a cross the Island, and any Vessels that come to anchor there, or almost any where else about the Island. The Shore is defended by a great Range or Reef of Rocks, in the Sea, at some considerable Distance from it, and extends round great Part of the Island. The lower Ground of the Island was the Part I first took a View of this Morning; in travelling about which, in some Places, for a considerable Way, there was nothing but bare Rock: Other Parts were slightly covered, and others more deeply covered with Earth; but hardly any, as I am informed, above six or eight Inches deep: However, the Mould looks well, and is very fertile. It abounds with grovey Bushes, &c. tho' but very little Wood proper for Timber. There are great Plenty of Torch Thistles, Pimplo Pears and Turks Caps, which here greatly abound, and grow to a considerable Size; some of them having protuberant Necks, jetting beyond the Body two or three Feet, far larger than any I ever before saw, and some of the Bodies are two or three Feet in Circumference. The Wild Cinnamon Tree is here in Plenty; there are also a Variety of other Sorts of Trees, but most of the same Sort with those in *Antigua*. Here is likewise Plenty of the small *West-India* black Necklace Seed, here called *Indian Nettors*. There is Plenty of Box Trees, the Lab-laly Tree, and the Balsam Shrub. White and red Cedar Trees are also in Plenty, with some few I have not seen elsewhere, among which is one, that Modesty forbids my mentioning its Name.

This Island has this peculiar to it, which I don't hear any other in the *West-Indies* has, to wit, Plenty of wild Deer, Guinea Hens, which here go in Flocks, wild Hogs, wild Dunghill Fowls, that always live in the Woods, hatch and grow there; they may sometimes be heard to crow, at a considerable Distance: There is also Plenty of wild Cattle, Horses, Mules, and Goats; as also great Plenty of Turtles, which are taken by Snares. Some are of considerable Magnitude; and, when they are taken, they are laid upon their Backs, which prevents their crawling away. There are several Sorts of Turtles; some are called *Loggerheads*, some *Hawsbills*, which afford the fine Tortoise-shell, and others are called the *Green Turtle*, which is by far the best for Food; the two other, especially the *Loggerhead Turtle*, is said to be good for nothing, but the *Hawsbill*, when taken, is generally used for Food. They are dressed various Ways, but the most common is baking them in their Shell, with round Balls, called forced Meat. They are very rich Food, and much admired. The upper Shell is called the *Callipatch*, the other the *Calispee*. Here is also Fish of various Sorts in Plenty, both Shell Fish and others, as Lobsters, Wilks, &c.

tho' the Lobsters are seldom very agreeable, differing much from those in *England*, and are generally of a strong or rankish Taste. The Wilk is of the Water Snail Kind. They are taken out of their Shells, and boiled. The Flesh is hard, but they are said to be very hearty; and are much esteemed by some, who make them into a Soup, but I could never bring myself to like them. Here are also a few wild Pigeons, and Plenty of Doves, both the small and larger, which are frequently killed for the Table. Here are also great Numbers of Pelicans and Sea Gulls. They live upon Fish, and are never, that I have heard, used by any as a Dish Bird. Here are two Sorts of Humming-Birds, a greater and a less; tho' there are no Sort of singing Birds, as I can learn. It's probable that this Island was inhabited formerly, tho' it may be a good many Years since, by some who left all these Things upon it; as Deer, Horses, Cattle, &c. otherwise it's extremely difficult to conceive how they should get here, or where they should come from. Lizards are here in Plenty, but hardly any Snakes, that I can hear of. The Island is said to be fifteen Miles long, and eight Miles broad. It is chiefly appropriated to the raising of Stock, which are taken by Pounds, viz. high Fences made round Ponds of Water, and extended along to some Distance from them, growing wider; and increasing narrower and

narrower, near the Pond. Here are narrow Entrances, which may be soon closed with Gates, or Bars, and are left open. Near these Persons lie concealed, and when the Cattle, Horses, or Mules, go to drink, being got within the Pound, they suddenly advance to the Gap, and inclose them in; when, by proper Help, they are taken, and sent off for *Antigua*, or some of the neighbouring Islands, to be disposed of.

The Situation of this Gentleman's House is very pleasant; and from the agreeable Prospect it affords, and the Healthiness of the Air, it is called *Mount Pleasant*. Here are few or none of those very troublesome Flies called Muskitoes, as I have yet seen; tho' the other Islands are so greatly pestered with them, that they may be called one of the Plagues of the *West-Indies*.

After having roved about a considerable Time, I again return'd to the Colonel's for Rest and Refreshment. Rain is extremely wanted here; Vegetation is stopped, and the Face of Things looks in a burnt-up, mournful Condition.

April 28, (Journal 210) *Friday*. M. H. 7, wet to 3 D. Early hard Rain. W. 4 D. N. H. 12, wet to 8 D. Continual Rain from Morning. W. 3 D. E. H. 5, showery. W. 3 D. N. H. 10, cloudy 11 W. 5 D.

How seasonable was this Rain! How good is God to refresh the gaping, thirsty Land! What abundant.



abundant Care does the Creator of all Things take of his Creatures! How does he compassionate the silent Sighings of the Woods and Groves! How does he graciously listen to the Voice, and hearken to the Groans of the brute Creation! He feedeth the young Ravens, when they cry unto him; yea, *he openeth his Hand, and filleth all Things living with Plenteousness.* Oh! who would not love, adore and worship so great a God!

This Evening I took a farther View of the Island, in a different Part to what I had before seen, and saw several wild Cattle, Horses, Deer, &c. Here are great Plenty of wild Cinnamon Trees; some full of green, others of ripe Berries, which are then red and soft, and hot and pungent to the Taste; after which, they grow of a deep brown Colour, as they grow dry and become hard. Here is likewise planted Indigo, the Leaves of which somewhat resemble those of Liquorice.

April 29, (Journal 211) Saturday. M. H. 7, clear  $\frac{1}{12}$ . W. 4 D. N. H. 12, clear  $\frac{1}{12}$ . W. 3 D. E. H. 5, clear  $\frac{1}{12}$ . W. 3 D. N. H. 10, clear  $\frac{1}{12}$ . W. 4 D.

Being furnished with a Horse and Guide, by my kind Friend, the Colonel, I set out early this Morning to take a View of what is accounted the principal natural Curiosities of the Island. We went first to what is called *Darby's Cave*; which, the Way we were obliged to go to it, is

about two Miles and an Half Distance from Mr. Byam's House, being very considerably round about. This Cave lies upon the High-Land Ground, which obliged us to ascend the Rock, and then pass thro' the Woods a considerable Way. Being come to the Place, it did not answer my Expectation; and seemed to me very improperly to be called a Cave, but rather a Pit, of a circular Form, containing in Circumference about a Quarter of an Acre of Ground, and is inclosed with very high, rocky Sides; in some Places jutting several Feet over, forming below a Sort of natural Piazza, or Shelter from Rain. The whole Area within is a perfect Grove, abounding with Plenty of Trees, some of a considerable Height; besides a wild Sort of Convulva, or spiral Vine, that runs up very thick in some Places, which still contributes to make it more wild, romantick, and solitary. It can be descended only on one Part, where the rocky Stones being broken, affords Means of getting down them. It is a Harbour for Birds, and there are also Bats in some Parts of the Cliffs. After taking a View of this solitary Place, we again ascended, and returned back good Part of the Way, the same Path; till having descended the Rockafore-mentioned, which here makes a Part of the great Ridge, that divides the lower from the upper or high Ground, we proceeded farther along the Sea-Side southward. This is an iron-bound Shore, there being nothing

nothing to travel on, for the most Part, but hard, uneven Rocks; which, in some Places, terminated in sandy Banks. Here the Sea was on our Left-Hand, and a very high, clifsey Rock on the Right, at some Distance from the Water, the Beach here being considerably wide. In passing forward, great Plenty of Turks Caps obstructed our Passage, and obliged us to pick our Way as we could. Besides these Turks Caps of a large-Sort, there is a small Sort, or rather a Kind of Bur, and grows upon the Rocks, which I had not before seen, and bears a Fruit resembling that of the Turks Cap, in Colour and Shape, but considerably less, and of a sweeter Taste. What their Names are I could not learn, but it is a Gradation from the Turks Cap to the Prickley Pear Kind. Here appeared several Tropick-Birds; the Oddity of which Birds, with Regard to their Tails, I have else-where mentioned; as being furnished with two Feathers, of about eighteen Inches long, growing out of a very short, regular Tail, of about three or four Inches long. They resort to these high, rocky Banks to breed, where they may remain unmolested. Farther on were Deer, wild Horses, and *Guinea Hens*. After passing forwards upwards of two Miles in this Manner, we then turned westward, directly into the Woods, leaving my Horse and upper Garment by the Sea-Side, the Thickets here being not passable

for Horses. In this Manner we travelled about two Miles and an Half very disagreeably, thro' Thickets, in order to come to what is called the *Dark-Cave*, as the second Curiosity to be seen. This took us up a considerable Time to find, from the Guide's losing himself, and the Blindness, as well as Badness of the Way. In passing on we heard, at a little Distance from us, wild Dunghill Fowls, discovered by the crowing of the Cock; but we could not come at the Sight of them, the Way being so thickly beset with Briars and Bushes, that it was extremely difficult to get forward: There were also Plenty of *Guinea Fowls*, in different Places, and likewise Deer. Being come to the Cave, we struck Fire, kindled some Sticks of Torch-Wood, then bundling some together, being tied and lit, we took them and descended the Cave. The Descent is steep, narrow and troublesome, by reason the Mouth is nearly filled up with what is fallen into it from the upper Part, or Roof of the Cave. After getting in it, it considerably widens; tho' it is very irregular and uneven, both above and below. After passing thro' Part of it, on the Right, runs up a large, hollow Cavity to a considerable Height, somewhat regular on one Side, resembling the internal Part of a Cupola; but the other is uneven, irregular and without Form: Beyond which, to the Left-Hand Side of the Cave, is a Body of Water, very clear,  
U u and

and tolerably well tasted. Passing forward, at no great Distance, is another Body of Water, on the same Side; a little beyond which, the End of the Cave fronts you. To the Right, there is a Cave runs farther under Ground, but full of Water; and, turning to the Left, there is also another, in like Manner running under Ground, also full of Water; but how deep it is, or how far they go, I could not learn. The whole Cave (so far as we were able to discover, and as near as I can judge) is about fifty Yards long. The Roof, Sides, and Bottom are all very uneven, composed of a Sort of hard, marley, crumbly Earth, affording no Sort of Curiosity, except what I have mention'd be worth Notice. The Length of the Way to it, the Trouble of getting to see it, and that of descending into it when there, is far greater than can be recompenced by any Pleasure, Curiosity, or Benefit resulting from the Sight of the Cave.

Having seen what was here worth Notice, we again return'd the same Way back to the Horse, near the Sea-Side, and proceeded along the Shore southward, as before, to see the third natural Curiosity, called the *Pond-Apple Cave*. Upon this sandy Beach are Plenty of Manchineel Apple Trees, growing very grovey and thick, quite down to the Surface of the Ground; under which is sheltered great Plenty of a Kind of Land-Crab, called a *Soldier*. These have Claws and

Legs, like a Crab, but the hinder Part somewhat resembles the Tail of a Crawfish; and being soft, having no Defence of its own, takes to itself an empty Wilk Shell, into which it thrusts its Body, leaving its Legs and Claws at Liberty to move itself from Place to Place, with the Shell on its Back, and provide itself Support. As it grows too large for one Shell, it leaves that and seeks a larger. Thus, by these borrowed Shells, its Body is defended against the Injuries it would otherwise be exposed to; and which, serving as a Sort of Coat of Mail, is from thence perhaps called *Soldier*. I am inform'd they are good Food, but I never saw any dressed.

Proceeding on our Way to the Cave, at some Distance before we came to it, we left the Sea to the Left. The Way was very bad, by being very thick with Bushes, of various Sorts, which made it very troublesome getting along; when, being come to the Place, I found it as improperly called a Cave as the first, called *Darby's Cave*, was, as being only a deep Pit, somewhat resembling the former, tho' not so large or high, nor was there any Descent into it; and at the Bottom was a Collection of Water, with Wild Fowl in it. Here are Trees growing in it, bearing a Sort of Fruit somewhat resembling Apples, and are called *Pond-Apples*. They are of no Use, as I could learn. Trees growing at the Bottom of this Pit, and

and reaching up to the Top, affords Means, by their Help, of descending into it; and is the only Way, I am informed, of getting into it.

From hence we proceeded to a little Distance westward, to see the fourth Curiosity, called the *Great Cave*; but this was far less worthy of Notice than any of the former, being only a Pond of Water, nearly level with the Surface on one Side, and a high Rock on the other, having nothing to denote it a Cave, but rather a Pond.

Hitherto the Curiosities seen give me but little Satisfaction, being wrong named and characterized, whereby I had conceived different Ideas of them, and therefore was always disappointed in my Expectation; otherwise *Darby's Cave* (so call'd, but should more properly be called *Darby's Pit*) is an agreeable natural Curiosity, and worthy Notice; it being an Oddity in Nature, that so large and deep a Pit should be naturally sunk in an Island of such a rocky Surface, as to seem one continued Rock, and that it should become so very groveey, with Plenty of Trees, &c. in it.

From this last, which is not worthy to be called a Curiosity, we proceeded to see the fifth, which was a very extraordinary Wild Fig Tree. This lying at a considerable Distance westward, and the Day far advanc'd, obliged us to hasten all we could in this Place, where travelling was so bad. Here scarcely appeared any green Grass, any

where to be seen, but a Sort of dead, sedgey Grass, that seems not proper for Nourishment; and hence, I am at a Loss how to account for the Subsistence of so much Cattle, &c. as there are here, except more and better Grass is found else-where than has yet appeared to my Observation.

In our Way to this Fig Tree were Plenty of Guinea Fowls, and some Deer. After going several Miles we got there, which indeed was a Curiosity worth attending to. It is said to be the true *Banyan* Fig Tree of the Brachmans. It is not tall, but spreads surprizingly; covering, by its extended Branches, a large Area of Ground. From the great Number of fibrous Roots detached from different Parts of the Branches of the Tree, and fastened into the Ground, there forming strong Supporters for the Limbs, it has the Appearance of a Thicket of young Trees. There are so many of these that they, in a good Measure, prevent the Body of the Tree from being seen, and are as so many Props to the Parent, supporting her from Injury and the Burden of her Branches, which otherwise could not be supported. What a noble Lesson of filial Duty is here presented to Children towards their Parents, that they be a Support, Defence, and Comfort to them in their old Age?

After taking a View of this remarkable Tree, I returned Home, not a little tired with



the Fatigue of this Day's Observations and Travel.

April 30, (Journal 212) Sunday. M. H. 7, clear  $\frac{7}{12}$  W. 3 D. N. H. 12, clear  $\frac{12}{12}$  W. 4 D. E. H. 5, frequent Showers to 7 D. W. 4 D. N. H. 10, cloudy  $\frac{10}{12}$  W. 4 D.

I went this Forenoon to *Whiteball-Castle*, viz. the Castle aforementioned, said to be about four Miles from Mr. *Byam's*; where, in want of a Minister, divine Service was perform'd by Dr. *Cressley*, the antient Physician aforesaid, which was done with a becoming Gravity. It seems to be one Misfortune attending this Island, that there is neither Chapel nor Minister here; and hence the Inhabitants, which are but few, are deprived the glorious Privilege of attending upon God in the House of Prayer, which to those to whom the House of God was as delightful as it was to the Psalmist, must be no small Mortification.

May 1, (Journal 213) Monday. M. H. 7, wet to 8 D. W. 5 D. There has been much Rain since last Night, with much Thunder and Lightning. N. H. 12, wet to 4 D. W. 3 D. E. H. 5, cloudy total. Wet almost the whole Day. N. H. 10, cloudy total. W. still.

I hoped this Day to have again returned to *Antigua*, with my Friend, Mr. *Byam*, and his Family, in his Sloop, which was expected in on Saturday; but the bad Weather, I suppose,

has prevented it, which greatly disappoints us. This Forenoon I went with a Design to see the much-famed Bird, called *Fille-mingo*; of whom it is said, that their Legs and Necks are of such a Length, that when they stand upright, they measure five or six Feet. Their Bodies are not very large, and are of a scarlet Colour. They are said to have this Peculiarity in them, that they keep a regular and well-ordered look-out, and march with a regular Motion, after the Manner of Soldiers in an Army: But the Wetness of the Season, and the Distance of the Way, prevented me the Sight of this most curious Bird; which, I am informed, is no where to be seen here, but upon some of the out Parts of this Island, which cannot be come at but by the Help of a Boat.

Intending for *Antigua* To-morrow, by Means of a Schooner come from thence, I set out about Five o'Clock this Evening for *Whiteball-Castle*, as being about Half Way towards embarking To-morrow for *Antigua*, together with my Friend, Colonel *Byam*, and his Family, who have also determined to go by this Opportunity; which offering affords me Pleasure, as being very desirous of getting back as soon as possible, in order to proceed for *Mountserrat*, the first Opportunity.

*Tar Water* being the Subject of Discourse this Evening, two remarkable Cures were mentioned in Favour of it: One of a Hair-Lip, which it is said was perfectly

perfectly cured, in less than three Weeks Time, by the Use of Plagets made of Lint, dipped in strong Tar Water, and applied over the Hair-Lip, the Patient lying upon his Back. As soon as the Plagets grew dry, they were again repeated, whether the Patient was sleeping or waking, by Persons that continually attended him for that Purpose. By this Method the Cure was happily effected, which had before remained some Years, resisting all Attempts of the most able Hands. The other was of a large Wen upon the Shoulder, which was said to be also cured by the Use of the Tar Water only.

May 2, (Journal 214) Tuesday. M. H. 7, wet to 3 D. Most of the Night also wet. W. 3 D. N. H. 12, wet to 8 D. W. 6 D. E. H. 5, wet to 5 D. W. 3 D. N. H. 10, cloudy  $\frac{1}{2}$ . W. 2 D.

I rested last Night at *Whitehall-Castle*. This is a pretty large, low Building, flat roofed, with Breast-Work above round it, and Port-Holes for Guns. I was visited here this Morning by Dr. *Cressy*, who lives at about a Mile and a Half Distance, where he has an agreeable Situation, to which he has given the Name of *New Whitehall*.

About Seven o'Clock I set forward for the Port, which commands the Harbour, as aforesaid, about three Miles and a Half distant from the Castle. It has a Sort of Tower, mounts

some Guns, and is flat roofed as the Castle. This Building is, as yet, unfinished. Here, in this Harbour, which is called *Salt-Bay*, at a little Distance from the Port, and commanded by it, lay the Schooner commanded by Capt. *Leslie*, which afforded an agreeable Walk along the sandy Beach. Near to this Place is a Lime-Kiln, where a considerable Quantity of Lime is burnt, and exported for Sale to *Antigua*, &c. which occasioned the coming of this Vessel.

To this Place came the Colonel and his Family; and, about Eleven o'Clock, we embarked. I have before mentioned the great Danger attending this Coast, from the many Reefs of Rocks almost every where about it; and by which Means, I am informed, several Top-sail Vessels have been lost. Half the Value of what is saved, when that Misfortune happens, I am informed, becomes the Property of this Gentleman.

About an Hour after we had set sail, came on very heavy Showers of Rain, with squally Winds. This continued, more or less, the whole Day after, which made it by far the most disagreeable Voyage I ever went. There being no Shelter but what was fully occupied, I was exposed to the Weather, and terribly wet, which made it very disagreeable; and, what added to make it still worse, was such a Thickness of Air coming on us, as prevented us the Benefit of seeing the Land-Marks

Marks upon the *Antigua* Shore, where are many dangerous Rocks, among which we were unawares unhappily got, and was thereby in the utmost Danger of being lost: Which, however, with great Difficulty, thro' divine Providence, we at last happily escaped. The Captain said, he never was in the like eminent Danger before, and was under no little Anxiety upon Account thereof; and hence, that we safely escaped, afforded the more Matter of Joy and Praise to our great Deliverer.

About Five o'Clock we safely arrived in *St. John's-Harbour*. I hastened on Shore as soon as possible, being extremely wet, and the Rain still continuing; and which, before I could get on Shore, increased to that Degree that the Streets were soon so much overflowed, as made it difficult to get to my Lodging; where, as Necessity required, I put on dry Apparel, and was thereby much refreshed. This is the Fortune of Travellers; under such Circumstances the worst of all Things is to be expected, and when it comes must be borne with Patience.

*May 3. (Journal 215) Wednesday.* M. H. 7, clear  $\frac{1}{2}$ . W. 2 D. after wet to 3 D. N. H. 12, clear  $\frac{1}{2}$ . W. 2 D. after wet to 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear  $\frac{1}{2}$ . W. 3 D.

The heavy Rains that have lately fallen here has made it so exceeding dirty, that there is now hardly any walking the

Streets; which, being of a clayey Soil, and not paved, makes it extremely bad walking. I am informed, that for some Years past there have not been known such heavy Rains, and of so long Continuance. The Bell ringing for divine Service, as it is customary on *Wednesdays* and *Fridays*, I went to partake of the Benefit thereof; but there being no one there besides, except the Minister, Clerk, and some Children, divine Service was omitted for want of a larger Number. It affords just Reason for Concern when the House of God is so much neglected, as being an Evidence of the great Decay of Religion in the Heart, and the Deadness of the State of the Soul; and consequently, it is in extreme Danger of perishing under such Circumstances.

*May 4. (Journal 216) Thursday.* M. H. 7, clear  $\frac{1}{2}$ . W. 2 D. N. H. 12, clear  $\frac{2}{3}$ . W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 1 D. Showery at Times. N. H. 10, clear  $\frac{1}{2}$ . W. 1 D.

By Conversation this Day, I am inform'd, that the Root of the Sensitive Plant is esteem'd a specific Remedy against Poison. Boil two Handfuls of it in a Gallon of Water, till a fourth Part is boiled away; strain it off, and take five or six Ounces of it frequently. This Use of it is said to have recovered a Person that was more than once attempted to be destroyed by Poison. It is certainly right in  
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a Traveller to communicate to the Publick whatever is acquir'd in his Travel, that seems to have a Tendency of being useful to Mankind; and hence, great Diligence should be used that nothing useful be pass'd over unregarded. It is a Debt we owe to the Publick, as a Well-wisher thereto, to do it all the Service we can; it is a Dury we owe to Society, as a Member thereof, to promote its Interest by all the Means we are able; it is a Respect due to Time, that we suffer it not to pass unregarded, without giving all Diligence to reap Benefit by it, and improve it to the best Advantage; and it is an Obligation we owe to our great Creator, to employ Part of each Day more immediately to his Honour and Glory.

May 5, (Journal 217) Friday. M. H. 7, clear  $\frac{1}{12}$ . W. 2 D. N. H. 12, clear  $\frac{1}{12}$ . showery at Times. W. 2 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . Frequent Lightning. W. 1 D.

I have this Day been much engaged in settling my Affairs here, taking Leave of my Friends, and preparing to embark for Mountserat, which I expected would have been this Evening, but it is now deferred till To-morrow. I have before mentioned the Custom of putting up the Name in the Secretary's Office, by such as are disposed to leave the Island, and that this must remain there fourteen Days. Having comply'd with this Custom, I this Day called

for a Licence to depart, which Ticket of Leave lasts ten Days. If a Person remains longer, another must be apply'd for; the Expence of this Licence was four Bits.

By the Laws of this Island, I am informed, that for every forty Negroes a Person has, he is obliged to have one white Man, or else to pay an additional Tax of Three Shillings a Head for every Negro; the Design of which, I suppose, is to keep up a sufficient Number of white People to bear Arms against an Enemy when Occasion requires, and also to keep the Negroes in proper Subjection; who some Time since formed a Scheme of rising, destroying their Masters, and taking Possession of the Island: Which they had nearly executed, by the Means of Gun-power conveyed under the House where the principal Inhabitants were to meet to celebrate a great Festival; but was happily prevented by that Meeting being providentially postpon'd, which gave Time for the Discovery, and upon which many were put to Death.

The Business of white People upon a Plantation here, is to be either Overseers, Managers, or what is called Negro Drivers, viz. such, who being provided with a Scourge, attend the Negroes all Day to see that they perform their Labour with Diligence, and to punish such as are Loiterers. When white People are wanting, a trusty Negro is oft-times made Choice of for this Office; which, I have



have been inform'd, generally prove more severe towards the poor Slaves than the Whites. This, if true, is an Evidence how much Humanity is owing to Education.

The Taxes here, *viz.* in this Town, I am informed, is from Three to Six Shillings upon every Negro, from a Week old and upwards; tho', in other Parts, it is less: Besides which, there is in this Town also a Tax upon Houses; except such as are built of Stone, which are exempted, as an Encouragement for such Sort of Buildings.

The better to form an Idea how this Island is occupied, I would suppose it to be divided into thirty-two equal Parts; of which four Parts are taken up in Pasture, and one in low, stoney Ground; three Parts and a Half in mountainous, rocky, uncultivable Hills; two Parts in Thickets and rocky Hills; two Parts in Ponds, Springs, Rivulets, marshy or swampy Ground; two Parts and a Half in Buildings, in different Parts of the Island; one Part and a Half in different Roads, from Place to Place, throughout the Island; and fifteen Parts and a Half in Cane, Corn, Potatoes, and other Family Necessaries.

Things are carried about to be sold, both here and in *Barbadoes*; but they are not cry'd, as in the Streets of *London*. Horse-hire is dearer here than at *Barbadoes*. There the Hire of a Horse, and Servant to attend, is Seven Shillings and Sixpence the Day, but here it is

Fifteen Shillings. Lodging and Provision is also at a greater Price: And hence, those that come into these Parts must be prepared for Expences.

*May 6, (Journal 218) Saturday.* M. H. 7, a hasty Shower to 6 D. W. 4 D. N. H. 12, clear  $\frac{1}{2}$ . W. 4 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.

*May 7, (Journal 219) Sunday.* M. H. 7, clear  $\frac{1}{2}$ . W. 2 D. Showery in the Night. N. H. 12, clear  $\frac{1}{2}$ . W. 4 D. E. H. 5, clear  $\frac{1}{2}$ . W. 2 D. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.

This Morning, somewhat before Six o'Clock, I embarked for *Mountserat*, on board the *Endeavour* Sloop, said to be thirty-eight Tons Burden, commanded by Capt. *Bryan*, Half-Owner of the same. This Vessel is furnished with a neat Cabbin, sufficiently large agreeably to accommodate Passengers, and is station'd for the Purpose of running backward and forward, from hence to *Mountserat*: But, being informed that the Vessel would not sail this Morning, as expected, I returned again on Shore, to embrace the Opportunity of attending divine Service.

The Houses here are in general covered in with broad Shingles, after the Manner of many of the Houses in *Barbadoes*: Also the Sides of some are shingled; which, when painted, look very well. The Buildings are chiefly

of

of Timber; which, in this Town, pay a small Tax, except those built of Brick or Stone, as before mentioned, of which the Number is but small, in Comparison to the others. The Tax upon the Owner of Negroes frequently differs, according as Circumstances require. It has been, I am informed, Fifteen Shillings a Head; but that was after the Discovery of their Plot, (about fourteen Years ago) to destroy their Masters, and take Possession of the Island; which they intended to do, and had fixed upon one that was to be appointed their King. Upon the Discovery of this horrid Plot many of them were executed, and their intended King broke upon the Wheel; which he endured with so much Resolution, as not to make the least Complaint under his Sufferings.

The Tax of Fifteen Shillings per Head was laid, to refund the Owners of these Negroes their Expence, according to the Valuation of the Negroes put to Death; which, I am informed, is the Custom observed here; to wit, that if a Negro is executed, for criminal Behaviour, the Owner is allow'd a certain Sum by the Publick, as a Recompence for his Loss; tho', perhaps, the Sum allowed may fall far short of the real Value of the Negro executed. The Tax, at present in this Town, is said to be Three Shillings and Sixpence per Head, tho' else-where it is but Two Shillings. This is to detract Parish Expences;

but there is another larger Tax, for Publick Expences. *English-Harbour*, I am informed, has been of very great Expence to this Island, there having already been spent upwards of Thirty Thousand Pounds Sterling, in building Warfs, and other Conveniences, and which is still attended with a considerable Expence to them.

This Morning, after again returning on Shore, being much too soon for Church, I made a Visit to Col. *Talbot*, at his Lodgings upon *Rat-Island*. This worthy Officer has the Gentleman, Soldier, Physician and Divine, happily united together; whose Conversation gave me the most sensible Pleasure and Satisfaction I have had since I came into this Island.

After staying with this Gentleman as long as Time would permit, I took my Leave, in order to attend divine Service; and, as it was the first Sunday in the Month, I had full Expectation of an Invitation to the blessed Sacrament; but was sorrowfully disappointed herein, for *Whit-Sunday* next approaching, it was therefore defer'd to that Time.

About Two o'Clock in the Afternoon I again returned on Board, and about Three o'Clock we weighed Anchor, and hoisted Sail for *Mountserrat*. The extraordinary Civility I have receiv'd from some Gentlemen in *Antigua*, especially from those kind Friends, the Hon. Col. *Leslie*, and the Hon. *Charles Dunbar*, must ever be remembered by me with the  
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greatest Sense of Gratitude and Esteem.

After setting Sail, and we were got into the open Sea, a fresh Gale attended us, which after became somewhat squally with a large Swell; and our Vessel being very deeply laden, we were frequently partly under Water. The Gunnel of the Vessel, the major Part of the Way, was under Water; and, indeed, I apprehended we were in a good deal of Danger: However, thro' divine Favour, about Twelve o'Clock the same Night we safely arrived, and anchored at *Mountserat*; which, from *Antigua*, is about twelve Leagues, or thirty-six Miles.

May 8, (Journal 220) *Monday*. M. H. 7, clear  $\frac{9}{12}$ . W. 4 D. N. H. 12, clear  $\frac{10}{12}$ . W. 4 D. after frequent Showers to 7 D. E. H. 5, much the same. N. H. 10, clear  $\frac{10}{12}$ . W. 1 D.

This Morning, upon going on Shore, I waited on some of the Gentlemen here, to whom I had Letters from some Friends in *Antigua*; who, upon reading those Letters, received me in a very obliging, complaisant Manner, readily promising me their friendly Assistance. One of them gave me an Invitation to his House, and desired me to dine with him, which I promis'd to do. I after determined on a Place for my Baggage, which I got from on Board, and took a little Survey of the Town, which is called *Plymouth*, and is the smallest and most irregular built I have yet seen. Things

are still dearer here than in *Antigua*, particularly Horse-hire, which is said to be One Pound Ten Shillings *per Day*.

I am now again in the same Circumstances, and uneasy Situation, that a Person must be in who is in a strange Place, where every Face is new to him, and he is a Stranger to their Customs and Manners. This may be esteemed one of the most disagreeable Circumstances in travelling, especially when alone; for, in such Case, the Mind can only be amused by retiring into itself for Communion, and taking a View of what outwardly appears to it, till an Introduction is offer'd of conversing with the Strangers it now sojourns with, by a Permission and Invitation on their Side so to do. The more modest a Person is by Nature, the more Anxiety he is under in such Circumstances, lest by any Means he should behave contrary to the Customs of the Place, and offend thro' Ignorance. Perhaps great Allowances should be made for Strangers, wherever they come; and was this known to be the general, the universal Practice, it would greatly dissipate the Anxiety of the Mind that attends a Person on this Account: But this is the Case only with the humane, wise, and prudent Part of Mankind; from such nothing need to be feared; each may be looked upon as a Friend and Benefactor, at first Sight: But as this Class of Worthies are so small, in Comparison to the Bulk

Bulk of Mankind in every Place, and the Difficulty on that Account of knowing the one from the other, by a Stranger, to whom all Faces are equally new, affords Cause of Anxiety to the Mind, and an Uneasiness of Spirits. It is highly needful for a Traveller, in order to remove as much as possible the great Uneasiness attending this Situation, to get Letters of Recommendation to as many Gentlemen of Note in the Place as he is able to procure; for, by this Means, he is soon introduc'd into the Company of the Gentlemen of the Place; and, if no Misconduct on his Side prevents, which every prudent Mind will ever carefully guard against, he will, in a short Time, find he is among Friends, whose Advice and Assistance will be always readily offered him: But for want of this, a Stranger, especially if he is a modest Man, must long remain in a very anxious, uneasy, disagreeable Situation.

May 9, (Journal 221) Tuesday. M. H. 7, clear  $\frac{10}{12}$ . W. 1. D. N. H. 12, clear  $\frac{10}{12}$ . W. 3. D. E. H. 5, cloudy  $\frac{9}{12}$ . Thunder and Lightning. N. H. 10, clear  $\frac{10}{12}$ . W. still.

I went early this Morning, in Company with my Friend, Capt. Hamer, to see what is here call'd the Warm-Spring, which is at somewhat less than Half a Mile from the Town, affording an agreeable, pleasant Walk. In the Way to this stands the Church, called St. Peter's, which

is here said to be one of the neatest Churches in the *West-Indies*; but, as I have not yet seen the Inside, can form no Judgment of it, the Outside making but a very indifferent Appearance. A little beyond this Church is the Spring, which is a mineral Water, and seems to partake of a sulphurous, chalybiat Nature. In the Morning it is blood-warm, but after becomes less so. Here the Indigo Plant grows wild, but I don't hear any Use is made of it in this Island, nor is the Quantity growing any thing considerable.

This Town, which, as before mentioned, is called *Plymouth*, lies low. It is but small, and is the only one in the Island. Its Buildings are generally very low, irregularly situated, and all shingled, as in *Antigua*. The Streets are too narrow; but, being of a sandy Soil, are never subject to be very dirty. The Houses are generally low, seldom one Story high, most of them have only a Ground Floor, and open-roofed. Some are of Brick and Stone, but most are of Wood only. Glass is had in so little Esteem here, that there is not a Pane to be seen throughout the whole Town. The Island is small, said to be only about eight Miles broad, and fourteen long. It greatly abounds with uneven, rocky, hilly, and mountainous Ground, yet produces very good Cane, and some choice Muscovado Sugar is made here. The Inhabitants are generally civil, and not so  
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much upon the Reserve as at *Antigua*.

*May 10, (Journal 222) Wednesday.* M. H. 7, wet to 3 D. Early very wet. W. 2 D. N. H. 12, showery at Times. W. 3 D. E. H. 5, frequent heavy Showers to 8 D. W. 3 D. N. H. 10, cloudy  $\frac{1}{2}$ . W. 1 D.

*May 11, (Journal 223) Thursday.* M. H. 7, cloudy  $\frac{1}{2}$ . Much Rain last Night, and early this Morning. N. H. 12, cloudy  $\frac{1}{2}$ . W. 3 D. E. H. 5, cloudy  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.

From the late Rains the Ground is now very wet, and the Inhabitants here say, such wet Weather, at this Time of the Year, has not been known in the Memory of Man. By Invitation, I this Day dined with the President of the Island, and the Gentlemen of the Assembly, who behaved with great Civility and Courteousness.

Money is of the same Value here as at *Antigua*; an *English* Shilling goes for Eighteen-pence. Things here are exceeding dear. Horse-hire is Thirty Shillings a Day; soaling a Pair of Shoes is Six Shillings; a new Pair is from Sixteen to Twenty Shillings; Lodging for an ordinary Room Forty Shillings a Week; a Turkey-cock, from Twenty to Thirty Shillings; a Turkey-hen from Ten to Twenty Shillings; and so of other Things in Proportion: And hence a Sort of gradual Gradation in Expence has been carried on

from *Gibraltar* to this Place. There you lose your Cloak; in *Barbadoes*, your Coat; in *Antigua*, your Waistcoat; but here, you are stripped naked.

The Customs of this Island are much the same with those Islands I have already visited. After Meals Water is constantly brought to wash Hands. In some Places the Table is clear'd, by a Negro sweeping off the Crumbs with a small Wing, or a Bunch of Feathers tied up for that Purpose: But in others, a Dish is set in the Middle of the Table, after Dinner, when the Plates, &c. are taken away, and every one lifting up their Part of the Table-cloth and shaking it, the Crumbs are thereby cast into the Dish in the Middle. I have as yet seen here but few of those very troublesome Flies called Muskitoes, which so greatly infest *Antigua*; but there is a very small Fly, which is called a Gnat, and which are very troublesome, especially upon the Beach by the Sea-Side; where, in a still Season, there is no resting in a Place for them.

*May 12, (Journal 224) Friday.* M. H. 7, cloudy  $\frac{1}{2}$ . W. 2 D. N. H. 12, clear  $\frac{1}{2}$ , a hasty Shower to 6 D. W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 1 D. N. H. 10, hasty Showers. W. 2 D.

This Forenoon I went to see what is esteemed one of the greatest Curiosities in this Island, and is here called the *Sulphur River*, but should rather be called

called the *Sulphur Mine*. This Place is upwards of three Miles from the Town. The Way to it is mostly up Hill, and very stoney, troublesome travelling. The Mine lies very low in a Gully, between exceeding high, rocky Hills. The Way leading down to it is very dangerous for a Horse. The Road is very narrow, and on one Side is bounded by high, rocky Ground; and, on the other, by a dreadful Precipice, where an Accident, either by the stumbling of a Horse, or a slip of the Foot, would probably be attended with Death, which had like to have been my Misfortune this Day. The Beast slipping his two Hinder-Feet out of the Road, was saved only by a sudden Spring of his two Fore-Feet, happily recovering himself thereby; or we had both, no doubt, been immediately dashed to Pieces by the Fall down so steep a Place. This was such a signal Deliverance, that it ought by me ever to be had in Remembrance with Thankfulness.

Approaching the Mine, the Scent became very sensible; which increased, as we approached the Place. Being descended to the Bottom of the Hill we alighted, in order to proceed up the Gut, or Gully, on Foot. Here runs a little Rivulet of Water, coming from the Sulphur above, and is what is called the Sulphur River. After proceeding a little Way up this Gully, the ascending Smoak of the Sulphur appears

to View, and also the boiling and blubbering of the Water, in many Places, as tho' boiling in a Chaldron over the Fire. Here Progression is attended with Danger, the Surface walked upon being only a Sort of Brimstone, hardened and crufted by the external Heat; under which is Quagmire, or soft Brimstone, and scalding Water: Hence it is very apt suddenly to break in, when pressed by a Man's Weight above; which was my Case, tho' I took what Care I could, according to the Directions my Guide gave me: However only one Leg broke in, which being defended by a Cover over the Stocking, and soon again recovered, I got no Injury. In some Places it is harder than others; and, being furnished with Pieces of Rock or Stone, lying in different Places, by a careful Regard to step upon these, the Danger is avoided. In some Parts of this Sulphur-Mine, the Water boiled up with considerable Violence, Noise, and Smoak, as tho' proceeding from a large Fire below; and the Stones, in those Places, were so very hot, as not to admit the Approach of the Finger, without a quick Sense of burning: In other Places the boiling Water was black, and in others very clear. This Mine of Sulphur is several Yards over; and, in some Places, is pure, refined Sulphur, as tho' refined by the Refiner: But besides the Sulphur, there is also great Plenty of

of Allum growing in the Banks, in its natural Form; by the Side of which Bank, runs a large Stream of very strong Allum-Water. This Rivulet of Allum-Water receives into it several small Currents of warm, strong Sulphur-Water from the Mine. Near to the Side of one of the warm Currents of Sulphur-Water, runs a fine Rill of Water; which, to the Taste, seemed to be of the Chalybiat Sort, somewhat resembling the warm Spring near the Town afore-mentioned: And hence, here are a Variety of different Sorts of Waters mixed together, viz. a strong Allum, sulphurous, and Chalybiat Water. Was this Mine in some populous Part, or convenient Place in *England*, furnishing all these Waters, of what infinite Benefit might it be to Mankind! Many stubborn Diseases, of different Sorts, might be removed by it, and many poor Families supported. In one Part, by a little shaking Motion of the Body, the Parts all round about are caused much to tremble and shake. Perhaps if a Person was to slip here, he might soon be swallowed up, and lost for ever. I did not chuse to dwell long upon a Place of so trembling a Nature, and therefore taking a View of this remarkable Place, which is indeed well deserving a Traveller's Notice, we returned and went up the Hill on the other Side, where it was also dangerous travelling, by Reason of the Steepness of the Hill, and Narrowness of the

Path. The Top of the Hill, and Parts adjacent, are called the *Deodand*. During the late War, when Danger was apprehended to be near, this Place was retired to as a Place of Safety, Houses were erected, and Families conveyed thither; Cannon were also planted, in proper Situations, to guard it; and indeed, as there is but one Way of Ascent, the Difficulty of coming to it, from the Narrowness of the Path and Steepness of the Way, rendered it a Place of such Safety, that a very few, with a little Skill, might defend it against a very large Army. Here at a little Distance, nearly at the Foot of a mountainous Hill, issues out a pretty large Current of the coolest and most pleasant Spring Water, I have before met with in the *West-Indies*: After this I ascended up one of the high Hills of this Place, which gave me a very extensive Prospect, in those Places where it was not obstructed by Hills or Mountains still higher, with which this Island very greatly abounds. From this View, the Sea on both Sides the Island appeared; and except just a-cross it East and West, the Prospect is obstructed by Hills of still a greater Height: Nor have I any where before seen an Island so much abounding with Hills and Rocks as this does, so far as I have yet seen of it; and yet Cane is planted even upon the Sides of some of these steep Hills, tho' it is surprizing how the Negroes are able to come at them,

them, to make Holes and plant them; or that, when planted, they are not washed away by Rain. Here are a Variety of Plants and Trees, quite new to me, among which is the *China* Plant, some of whose Leaves are upwards of three Feet long, and near three broad. They fall taper away toward the End, and the Extremity ends in a Point. They are sometimes used to cover Houses; for which Purpose, for a while, they are said to do very well, but require renewing once a Week. Here is also Plenty of Fern Trees, that grow to a considerable Height, forming Trees of six or seven Inches Circumference, and are frequently cut for Stakes, for fencing or inclosing Ground; yet are not strong, being hollow within. They much resemble the Ground Fern, their Leaves branching out in the same Manner. I never before saw any so large. Their Bloom is at the End of a straight Stem or Stalk, and at the End is turned in, somewhat resembling a Crozier, or rather the Head of a Fiddle. Here is also what is called the Trumpet Tree, which grows much higher and larger than the Fern. This is said to be also hollow within, and of no particular Service. 3dly, The Elder Tree, which also grows pretty high, and every Way different from the Tree of that Name in *England*. 4thly, Wood Sorrel. Some of this has a Leaf four Inches broad and five long, and grows in the Shape of

the *China* Leaf, somewhat resembling a Heart. It bears a Group of Bloom, upon one upright Stem, which are mostly white, of an agreeable Smell, and pleasant acid Taste. Here is also a small Sort called Chicken Sorrel, which in Form a good deal resembles Clover. It has a far more agreeable Acid than the other; tho' I don't hear that either are of Use, and both much differ from the Garden Sorrel, of which I saw Plenty in *Antigua*, in my kind Friend Col. *Leslie's* Garden in the Country; the Bloom of which makes the most agreeable Tarts of any Thing in the *West-Indies*. It is also sometimes made into Conserves, for which Purpose it also serves admirably well. 5thly, The *Spanish* Cashaw Tree. This is a Sort of shrubby Bush, has many Thorns about it, and bears a yellow, round, fuzzy Flower, that is very agreeably fragrant. 6thly, A wild Guava, which also is a Sort of Bush, but of no Use that I could learn. There are here a Variety of shrubby Trees, or rather Bushes, which I had not seen else-where, but could not learn their Names, or that they were of any Use; some of them furnish out a Cluster of agreeable Flowers, growing upon one Stem. The mountainous Rockiness of these Parts is wonderful; nor do I hear that any other Part of the Island is much better.

After viewing what of the Island this Way I could, I returned to Mr. *Rayan's*, from whence



whence I was favour'd with a Guide to the Sulphur Mine. Here I saw a Cotton Mill, commonly called Cotton-Gins, of which there are two Sorts; the one is turn'd by the Hand, the other with the Foot by a Treadle. The Separation of the Seed from the Cotton, was performed by two straight Fustick-Wood Sticks, creased and provided with small Grooves, from End to End. One End of each was fasten'd into the Wheel alternately, and placed the one over the other, bound down fast upon each other by a proper Contrivance for that Purpose. One of the Ends of each of the Sticks is fasten'd in the Wheel, the one placed on one Side, the other on the other, and turn the contrary Way to each other. These Sticks are but small, scarcely Half an Inch Diameter; before which is placed a Board, which serves for the Person to lean on, and also to rest the Cotton on, to be separated from its Seed. Between the Fustick-Sticks afore-mentioned and the Resting-Board, is a small Vacancy, for the Seed, as it is separated from the Cotton, to fall into, and descend down. The Cotton being applied to these creased Sticks, it is drawn thro' thereby; when there being no Vacancy for the Seed, that is pressed back, and falls down thro' the Hole afore-mentioned; and the Cotton thus carried thro' and separated, is receiv'd into a Bag placed under it: By this Means a more considerable

Dispatch is made, in clearing the Cotton from its Seed, than could possibly be made by picking it with several Hands, as is the Custom in some Places. Fifty or sixty Pounds of Cotton, by a good Workman, I am inform'd, may be gined a Day by this Means, when not above ten or twelve Pounds could be picked by Hand. A Hand-Mill or Gin is after the same Manner, but far less expeditious, and requires a Boy at each End to turn it, because of the Sticks afore-mentioned going different Ways, and this occasions the Necessity of having a Wheel also at the End of each Stick. This is the first Place I have seen Cotton at. It grows here, tho' in no great Plenty, and is one of the Commodities of the Island; to which, by adding Sugar, which is by far the principal, the whole Manufacture of the Island is mentioned.

In *Antigua*, Sugar is the only Commodity; but in *Barbadoes*, they have Sugar, Ginger, and Aloes. Cotton bears different Prices; last Year it was One Shilling and Six-pence, this Year it is only One Shilling per Pound.

Staying here till I was rested and well refreshed, I again returned back for the Town; going somewhat Northward, intending to keep along the Sea-Shore, as the best Way; but, after I had gone about a Mile and a Half, Part of which was extremely stoney and bad travelling, I could proceed no farther,

ther, by Reason of the Rocks quite choaking up the Way, and was obliged to return back to get to the Town, a good deal fatigued with the Variety of new Objects that presented to be remarked, the Labour of climbing high Hills, and the Danger attending the same: For however these Things may appear as a trifling Fatigue to those who have never seen them, and therefore can form but a very imperfect Idea, yet Experience would give quite a different Power of judging herein.

May 13, (Journal 225) *Saturday*. M. H. 7, wet to 4 D. W. 3 D. Night also very wet. N. H. 12, cloudy  $\frac{9}{12}$ . W. 3 D. E. H. 5, wet to 2 D. W. 3 D. N. H. 10, clear  $\frac{9}{12}$ . W. 5 D.

To live to do Good, is that alone for which Life is worthy to be desired; and those employed herein, in whatsoever Sphere of Life it is, are worthy of Respect: But to live an idle, useless Life, is a Disgrace to the human Species, and a Dishonour to God.

May 14, (Journal 226) *Sunday*. M. H. 7, clear  $\frac{9}{12}$ . W. 6 D. Windy all Night. N. H. 12, clear  $\frac{10}{12}$ . W. 3 D. E. H. 5, clear  $\frac{10}{12}$ . W. 2 D. N. H. 10, clear  $\frac{10}{12}$ . W. 2 D.

This being *Whit-Sunday*, gave me an Opportunity of attending divine Service, which was performed with a becoming Gravity, by the Rev. Mr. Galliard.

I expected the Pleasure of receiving the blessed Sacraments, but was disappointed; it being omitted partly for Want of giving timely Notice, and partly thro' the Illness of the Minister. I mentioned to him my Disappointment herein, who very complaisantly told me, he would administer it next *Sunday*, and ordered that Notice should be given accordingly.

This Living, I am informed, is about Three Hundred a Year Currency. The Church, which I before mentioned, as being here accounted one of the neatest in the *West-Indies*, did not any Way answer my Expectation within; and I am persuaded that such an Opinion arose from not being acquainted with what the other Churches are: For, without Experience, what can we know of distant Parts? and how then can we compare one Thing with another, or say that this is better than that? The Church has two Doors, is ascended by several stone Steps, is quite open-roofed, and destitute of every Ornament or Decoration. It is formed into four Wings, extending East, West, North, and South; and hence, the Body of the Church may be considered as a square Area of about ten Feet, exclusive of the four Wings. I have not seen the like Form before. The Communion Table is, by far, the most indifferent I ever saw, except that mentioned in the little Chapel in *Antigua*; being only an old, common Table, without

without so much as a Covering over it, or the least Decoration about it, either on the Walls, or else-where; nor were the ten Commandments, Lord's Prayer, or any Thing else placed there. The Pulpit was sufficiently neat, but without either Cloth or Cushion. The Pews were also neat, and regularly placed: Both them and the Pulpit were made of Cedar. The Floor was also pretty well paved with large square Stones. Here no canonical Hours for marrying are regarded, but it is done as well at one Part of the Day as another. Divine Service is perform'd only on a *Sunday* Morning, there being none all the Week besides; and hence there is a great Gradation for the worse in this Particular; in *Barbadoes* it is every Day, in *Antigua* three Times a Week, but here only once; and hence it is no Wonder that the Church was so thinly visited, and so carelessly attended to on the Sabbath; for the less there is of the Exercise of Religion, the less it is regarded, till at last not only the Power, but even the Form of it is also lost.

There being no divine Service this Afternoon, I went, by Invitation, to see Mrs. Foy, a Gentlewoman living about a Mile and a Half out of Town; to which Place it is a very pleasant, good travelling Road, and much upon a Level, which is said to be the only level Ground upon the Island. The Gentleman who favoured me with his

Company thither, was one of the Assistant-Judges of this Island, and in the Commission of the Peace. He is a very civil, sensible, worthy Gentleman, and one to whom I had a Letter from a Friend at *Antigua*. At this House is a young Lady, who has lately had the Surface of her Face taken off, and a new one obtained in its Room; which is no uncommon Practice here, when the Beauty of the Face is thought to be any Way blemish'd by Freckles. This is done by anointing the Face with the Oil of the Cashaw Nut; which, by its caustick Quality, blisters the Face, and removes the Skin, after the Manner of a Blister-Plaster, or as a Place burnt. In about nine Days this Operation is finished, tho' not without having first endured much Pain.

There are two Methods by which the Oil, from the Shell of this Nut is obtained; one by boiling the Nut, and thereby extracting out the Oil; the other by burying the Nut seven or eight Days under Ground, or longer, till the Kernel within the Nut begins to sprout, and then pressing out the Oil.

The Number of white Inhabitants in this Island, are said to be seventeen Hundred, and the Negroes eight Thousand. The Produce of the Island, one Year with another, in Sugar, is said to be Eighty Thousand Pounds Sterling. Ringworms, and Breakings out upon the Skin, I am informed, have here been

been cured by the Use of Balsam of Capivi and Sulphur mixed together, even after Salivation has been used without Effect. The Milk of the Poppo Tree, I am informed, will have much the like Effect; but by its corrosive Nature, it first raises a Blister. Southernwood, steeped in Rum, I am informed, is of most excellent Use, applied to Fractures over other Dressings, to prevent a Gangreen or Mortification coming on, as also to keep off Fevers. It must be repeated as often as it grows dry.

Here is the Tree called the *Indian Otter*, whose Seed is said to dye the Skin marked with it in such Manner, as not to disappear in some Days after. Here is the *Dagger Plant*, by some called *Silk-grass*, but here it is called *Bambuse*, or *Cerator*. It is said to have been often used to wash Linnen with, causing the Water to lather after the Manner of Soap; but it is apt, it seems, to weaken the Thread of the Linnen, and thereby prejudice it.

May 15, (Journal 227) Monday. M. H. 7, clear  $\frac{10}{12}$ . W. 3. D. N. H. 12, clear  $\frac{10}{12}$ . W. 3. D. E. H. 5, clear  $\frac{9}{12}$ . W. 2. D. N. H. 10, clear  $\frac{9}{12}$ . W. 2. D. After squally, and a hasty Shower.

Dining this Day at Mrs. Foy's, the Gentlewoman's afore-mentioned, and being favoured with the Company of my kind Friend, Mr. Walker, I went in the Afternoon to take a View of this

Part of the Island, as far as what is called the *Old-Road*, which leads to the Sea-Side; in the Way to which is the *Old-Road River*, which is a Rivulet or Brook of good fresh Water, coming down from the upper mountainous Ground, affording a pretty large Stream, which here is called a River, and which Name is given to almost every little Current of Water. This lies low, in a Sort of Gully; and, in Time of great Rains, the Descent into it being pretty steep, the Water greatly swells it. On each Side it is very grove and solitary, being thickly beset with a Variety of Trees and Vegetables, of different Sorts. This Rivulet is much resorted to by Negro Washerwomen, for washing Linnen; whose common Method of Washing here is, to lay the Linnen in Water, and then placing them upon a great Stone, beatle out the Dirt with a Piece of Board somewhat resembling a Farula, and is called a Beatle. I am informed, there are several such Rivulets in this Island, by which several Mills are turned for the grinding of Cane; one of which, in passing forward along this Brook, I came to, at a little Distance from the Sea-Shore, and which is turned by some of the Water of this Brook, detached from the main Body, in wooden Troughs provided for that Purpose; after which, uniting again to the larger Stream, it empties itself into the Sea. This Place is famous for the great Plenty



of black Sand, with which the Beach so greatly abounds, that Ship-Loads may be taken from thence. It is very fine, ponderous, and glittering. Among other Trees growing upon the Side of this Brook, somewhat above where the Road leads down to it, are several Jumbé Trees, which bear a large Berry, one Part of which is black, and the other red, somewhat resembling the scarlet Necklace-Beed, but much larger. The Trees bearing this Seed, are pretty large and tall. The Seed grows in Pods. I had heard of them before, but had seen none till now; and, except in this Island, I don't hear they are to be met with; which the more inclined me to furnish myself with such a Number of them as I could readily come at.

In these Parts are great Plenty of that beautiful scarlet *West-Indian Beed* I have before mentioned. This Road, after about one Mile and a Half Distance from Town, becomes very indifferent travelling, which is the Character the Island has in general, excepting the Way aforementioned. There are but few Cocoa Trees or Plantain Walks here; so likewise Fruit and Pigeon Pease are scarce. There is a very high Mountain facing the Town, and occupies great Part of the Island, which much straightens the Room for Cultivation: And hence the Island, tho' small, yet might be capable of producing much more, did it not so much

abound with mountainous Hills, and rocky Ground.

May 16, (Journal 228) *Tuesday*. M. H. 7, clear  $\frac{7}{12}$ . W. 3. D. N. H. 12, clear  $\frac{10}{12}$ . W. 3. D. E. H. 5, clear  $\frac{10}{12}$ . W. 3. D. N. H. 10, clear  $\frac{10}{12}$ . W. 4 D.

This Island was some Time since in great Reputation for the Harmony and Union subsisting among its Inhabitants, but of late there has been an unhappy Division among them: The Island consisting of Protestants and Roman Catholicks, an Accident happen'd in one Family, upon an Affair of Religion, which being soon made a Party Matter, stirred up much Opposition between the two Parties; by which the amiable Bands of Union were broke, and have not since been united.

May 17, (Journal 229) *Wednesday*. M. H. 7, clear  $\frac{8}{12}$ . W. 3. D. N. H. 12, clear  $\frac{10}{12}$ . W. 3. D. E. H. 5, clear  $\frac{10}{12}$ . W. 2. D. N. H. 10, clear  $\frac{8}{12}$ . W. 2 D.

Yesterday in the Afternoon, being favoured with the Company of my kind Friend Capt. *Hamer*, I went to Mr. *Dubery's*, one of the Members of the Assembly of this Island, whose Situation is quite a-cross the Country, about eight Miles from *Plymouth-Town*. Part of the Way is very hilly, and so exceeding stoney, that, in some Places, it was not safe to keep on Horseback; especially at the Hills called *Gidam-Hill* and *Dry-Gut*,

*Gut*, where we were obliged to alight, and walk a considerable Way, leading the Horses. After getting a-cross the Island, which here is about seven Miles, we then turned to the Right-Hand; and, continuing about one Mile farther southward, were brought to this Gentleman's House. After a Night's Rest, we went this Day to take a View of what is called the *Hot-River*. This lies about a Mile, turning westward from Mr. *Dubery's*; the Way leading to it is also attended with several very steep Hills, and some bad, stoney Ground: In going to which, we passed by a very deep Gully; one Part of it was extremely steep and perpendicular, and is here called the *Lover's-Leap*. The River is descended to, by going down a very steep Hill; which, by Reason of its Slipperiness, upon that Account, requires great Care and Caution in descending it. This leads down into a deep Gully, in the Valley of which is a small Brook of Water, which is what is here call'd the hot River. Ascending a little Way up this Rivulet, leads to the Place where the Water issues out, in a Variety of hot Streams, thro' a pretty high Bank which is a little caved under, thro' which descends many Roots of Trees and Bushes, growing above upon the Bank: Down these Roots also the Water comes in Streams; and is, in some Places, so hot as that it can scarcely be endured by the Hand. It is endowed with that peculiar Property, as to petrify what ever it falls upon, or communicates itself to; turning it, in Time, entirely into Stone: And hence, the Roots of the Trees, with the several Branches and Fibres thereof, down which it descends, and upon which it falls, is turned into hard Stone; tho' the Trees above, at the same Time, vegetate and look well. Some of these Roots are but just covered with a Crust of Stone, others penetrated half Way; some nearly thro', and others petrified quite thro', according to the different Time of the Water's acting upon them, and they make a very beautiful Appearance: So also the Leaves are petrified, and whatever else it meets with. Lizzards, and any Kind of Flesh, I am informed, will also here be converted into Stone, if suffered to remain long enough for that Purpose. Several Insects, which somewhat resemble Wasps, but are here called *Masons*, having made their Nest too near the flowing Stream, both their Nests and themselves were converted into Stone. I tasted the Water, and we made Punch of it, which drank very well; having no Flavour, as I could perceive, different from common Water. By the Side of this Hot-Water Current runs another Stream, with great Rapidity descending from the Hills above; and, running into this, forms one common Stream, whereby such a Body of Water is collected, a little below this hot Spring; as makes

makes it a good deal difficult to pass in coming to it. This Place, by some, is also called *Tar-Riter*; but why so called I could not learn, there being no Signs of Pine or Tar to give Occasion for the Name.

Having continued here some Time, being very agreeably amused, and collecting such curious Petrifications as the Place afforded, we returned back again; and, by Invitation, went to Mr. *Irisb's*, one of the Council of this Island, to dine. His House is situated upon the Rising of the same Hill, and near the Friend's House we last Night rested at, only a little farther up. This renders the Situation the more pleasant, as it commands a larger Prospect. Here are Plenty of Cocoa Trees; but the Sort, called *Cavaca*, is said to make the best Chocolate. This Part of the Island, I am informed, affords the best Sugar; and indeed some of what I saw this Day, was hardly equalld by any I had any where before seen. Here, viz. at Mr. *Dubery's*, was Preparation going forward for a Refining-House, for the Use of the Island; Loaf Sugar, at present, being brought hither from *England*, for the Use of Punch, &c.

After being here well refreshed, with Plenty of good Provision and Liquor, we again returned for *Plymouth*. I have before mentioned our passing many high Hills, in our Way; and tho' the Sides of some of these Hills were very steep, yet they had Cane growing quite

up them, but it was very surprising to think how the Negroes should be able to plant them. Here we passed by a Place where there was a Contrivance provided to slide down the Cane, when cut and bundled, from the Top of the Mountain to the Bottom; which was formed of Boards nailed together, after the Manner of a pretty wide Trough, and supported underneath with long Props. A Bundle of Cane being put in at Top, quickly slides, with much Velocity, to the Bottom. When it is carried to the Mill for grinding, I am informed, there are several such Contrivances in this Island.

May 18, (Journal 230) *Thursday*. M. H. 7, clear  $\frac{9}{12}$ . after wet to 3 D. W. 4 D. N. H. 12, clear  $\frac{10}{12}$ . W. 3 D. E. H. 5, clear  $\frac{9}{12}$ . W. 3 D. N. H. 10, clear  $\frac{9}{12}$ . W. 3 D.

May 19, (Journal 231) *Friday*. M. H. 7, clear  $\frac{9}{12}$ . W. 3 D. Early a Shower. N. H. 12, clear  $\frac{10}{12}$ . W. 3 D. E. H. 5, clear  $\frac{10}{12}$ . W. 1 D. N. H. 10, clear  $\frac{9}{12}$ . W. 1 D.

This Morning, being favour'd with the Company of Major *Bromley* and Mr. *Hains*, I went to see what is esteemed here a great Curiosity, viz. a large Pond, or Body of Water, upon the Top of a very high Mountain; the Way to it, led over the Top of one of the highest Mountains in the Island. The various

various Reports I had heard of this Pond of Water, the more increased my Desire of seeing it; by some it was represented as taking up a Quarter of an Acre in Breadth; by others it was said to be so deep, that a Man of War might ride there; by others that no Bottom could be found in it; and by others, that it was sometimes thought to overflow, and do Damage to the Town. The Difficulty of ascending the Height of the Mountain was so great, that I was dissuaded from the Attempt, lest the same Misfortune should happen to me as did to one before; who, in attempting it, was said to die by the Excess of Fatigue: However, being very desirous of enquiring into this extraordinary Collection of Water, in so very high an Ascent, the Gentlemen aforementioned agreeing to go with me, we set out pretty soon in the Morning, attended with Servants; some to carry Refreshments, and others an Apparatus to clear the Way, by cutting the Bushes, &c. where it was needful. I took with me such a Quantity of Packthread as I judged I should want, as being determined to measure the Depth of the Water. We rid as far as we could up the Mountain; when, growing too steep to proceed farther on Horseback, we left our Horses and upper Garments with some of the Attendants below to take Care of them, and made the best of the Way we could up the Side of the Mountain;

which, in some Places, was so extremely steep, that it was with great Difficulty we could proceed, drawing ourselves forward by the Assistance of Shrubs and Bushes that grew by the Way; the Feet frequently slipping, we were only supported and able to keep our Ground by the Hands. In this Manner we proceeded, being obliged frequently to rest, till we at last attained the Top of the Mountain; near to which we saw a Snake, a Thing but seldom met with here. From hence we had a considerable Way to come to the Pond; and the blind Road that had formerly been, was so overgrown with wild Plantain, and Bushes of various Sorts, that our Attendants were obliged first to clear a Passage, by cutting a Way through, in order to enable us to proceed.

After travelling upon the Top of the Mountain a considerable Way in this Manner, we came to a Descent of no great Length; at the Bottom of which was the Pond we came to see, thickly beset all round with Bushes, of various Kinds. The Heat of the Air was greatly abated, and a Sort of Mistiness sometimes attended us. Here refreshing ourselves after the preceding great Fatigue, I then prepared my Packthread to sound the Water. It was cool and pleasant to the Taste, and the Edges of the Pond overgrown with Grass: But it was not, by much, so large as I expected to find it; being, as near as I could guess, about thirty Yards long, and

twenty



twenty broad. After sounding its Depth, in various Places, I was far more surprized than before, at the much mistaken Report given of its great Depth, and the erroneous Notions entertained concerning it; when, by the best Sounding I could take of it, and by repeated Experiments, it did not appear to be equal to six Feet in Depth: By which I found the Opinion aforesaid was taken up only by a random Guess, from common Report; no one, as I could learn, having ever before taken the Trouble to come at the Truth in the Manner I had now done. Nor was it a less groundless Notion, that it could overflow and injure the Town, there being a considerable Descent to the Pond on that Side next to it; and hence it was impossible for it to overflow that Way: Or could I see there was Reason to suspect it ever did overflow, in any Part of it. That Part looking towards the Sulphur-Mine afore-mentioned, which lay below, at no great Distance from it, seeming the most to decline, if it ever overflowed, it's probable it would be down to this Mine, and thereby be carried into the Sea, at a long Distance from the Town; and this Bason of Water seems to be nothing else but Rain that has ran from the high Ground round about it, and there collected together.

After taking a View of what was here to be seen, we again returned, making our Way thro' the Woods as we came, which

afforded us a Sight of Part of the Sulphur-Mine; the Depth to which was so exceeding great, as to affect the Mind with Horror at the Prospect. In these Woods were great Plenty of *China* Roots, which run up the Trees to a considerable Height, in small, round Bodies, and are agreeably aromatick.

We at last again safely descended to the Foot of the Mountain to our Horses; and thus, after many Hours Fatigue, we arrived in Town, where reporting what we had observed concerning this Bason of Water, the Inhabitants seem'd surprized at the different Notion they had conceived of it by Report.

*May 20, (Journal 232) Saturday.* M. H. 7, short, hasty Showers to 6 and 7 D. W. 3 D. N. H. 12, clear  $\frac{1}{2}$ . W. 3 D. Short, hasty Showers at Times. E. H. 5, clear  $\frac{9}{12}$ . W. 3 D. N. H. 10, wet to 4 D. W. 3 D.

The Product of this Island, as before mentioned, is Sugar and Cotton, tho' but little of the latter. Indigo Blue, I am informed, was also formerly made here, tho' none of late Years, yet there is wild Indigo grows in different Places; which, it is said, makes as good Blue as what is planted, but the Quantity growing is but small, and not sufficient to turn to any Account.

This Island is divided into four Parishes, viz. *St. Anthony*, which is *Plymouth-Town* Parish; *St. Peter*; *St. George*; and *St. Patrick*;

Patrick; in the last of which, it is said, there lives but one Protestant Family. There are but two Ministers. The Roman Catholics have no publick Building for divine Worship, but they meet at Liberty in private Houses, where the publick Exercise of their Religion is carried on every Sunday, sometimes at one Place, and sometimes at another.

The Buildings here are generally shingled, but some are thatched. The Inhabitants are open, free, courteous and obliging.

The Money in this Island is the same in Value, as at *Antigua*; Bills of Exchange are from Fifty-five to Sixty *per Cent.* Advance, nor at this Time can One Hundred Pounds Sterling be purchased for less than One Hundred and Sixty Pounds this Currency.

May 21, (Journal 233) Sunday. M. H. 7, a hasty Shower, and some in the Night. W. 3 D. N. H. 12, cloudy  $\frac{7}{12}$ . W. 3 D. after frequent hasty Showers. E. H. 5, much the same. N. H. 10, still wet, much as before.

This Day I attended divine Service, where the happy Opportunity offering for the Reception of the holy Eucharist, afforded me no little Pleasure. I have before mentioned the great Plainness of this Church, and also of the Communion-Table. The same Custom is observed here, as in the other Islands, of making the Collection before Sermon begins. In

receiving the Sacrament, the Custom is here for the Communicants to keep in their Pews, and the Minister attends them there with the Bread; and afterward, in like Manner, with the Cup, till each has received. The Table, during Service, was covered with a white Cloth. The Communicants, except four, including the Minister and Clerk, were all Women, who generally here make the greatest Appearance at Church. They go in a decent, matron-like Manner, regarding Drefs but little, after the Manner of true Housewives, whose Minds are too much occupied in something more noble and worthy of it, than that of Drefs; and they so little regard the troublesome Custom of Hoops, that I don't remember I have seen one used by any in the Island.

May 22, (Journal 234) Monday. M. H. 7, clear  $\frac{10}{12}$ . W. 3 D. Frequent hard, hasty Showers in the Night. N. H. 12, clear  $\frac{10}{12}$ . W. 2 D. E. H. 5, clear  $\frac{7}{12}$ . W. 3 D. N. H. 10, clear  $\frac{6}{12}$ . W. 2 D.

There is no Harbour for Vessels in any Part of this Island, but they anchor in the open Sea, just before the Town: Hence, in the Time of Hurricanes, which are generally expected from the latter End of June to the Beginning of October, if they don't put to Sea Time enough, they are liable to suffer Shipwreck, by being drove on the Shore, and flaved to Pieces.

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By

By Invitation, I dined this Day at the Rev. Mr. *Galliody's*, who lives in the Way to the Road, situated upon a pretty high Hill; yet by Reason of the many Hills about it, the Sight is a good deal confined.

The Customs of this Island are the same with those of *Antigua*; and the Expence of washing is Nine-pence a Shirt here, as there. House-Rent is very dear; and Barber's Work, for dressing of Wigs only, is after the Rate of Twelve Shillings a Month, exceeding any Place I have before been in. Fruit here is but scarce; Fish is also not Plenty, and Oysters there are none; nor does it abound so much as could be wished with Cattle: But they are happy in Plenty of good Water, in various Parts; and here in this Town it is found in Plenty, so low upon the Beach that at the Flowing of the Tide, the Sea sometimes comes into it, and by digging a Hole in the Sand, it will shortly be filled with fresh Water. This may be esteemed no small Happiness, since to abound in this necessary Article of Life, must greatly contribute to the Reputation and Convenience of the Place where it is found, and in the Want of which some of the Islands are very unhappy.

May 23, (Journal 235) *Tuesday*. M. H. 7, clear  $\frac{1}{2}$ . W. 6 D. N. H. 12, clear  $\frac{1}{2}$ . W. 6 D. E. H. 5, clear  $\frac{1}{2}$ . W. 5 D. N. H. 10, clear  $\frac{1}{2}$ . W. 4 D.

This Morning a very unhappy Accident happen'd here: A Sloop being seen at a Distance, with her Pennant flying at her Mast-head, contrary to the allowed Liberty of this Place, a Gun was fired at her from the Fort, a little to windward of the Town, to cause her to take it down; which splitting, it is said, a white Man and a Negro were killed thereby: After which, a Gun was fired from the Town Fort, for the same Purpose. These are the only two Forts here for the Defence of the Place, neither of which are large, or mount many Guns: But it is so little worth an Enemy's while to take this Town, that they seem to be sufficient for its Safety; and perhaps they might be in Safety, without any other Security than the rocky Hills of the Place, which would at all Times afford a safe Retreat to the Inhabitants. There is, I am informed, a Fort also to Leward; but, in Time of Peace, it is not attended. It affords Matter of Wonder, how Cannons could be conveyed up such steep, high Hills, as is that of the *Deodand* afore-mentioned; and what is more surprizing is, that Cannon was even carried up the high Mountains we ascended, in our Way to the Pond, viz. up the major Part of it, and there planted, to play upon the Enemy below, in Case of Necessity: Near to which Place a Gentleman had a small House erected, for the present Necessity, but soon after removed.

At

At the Forts of this Town are Flags hoisted, after the Manner of other Islands, upon seeing a Topsail Vessel under Sail, coming towards them, to give Notice of the same. Any of the Inhabitants here; upon going off the Island, I am informed, are obliged to give fourteen Days Notice; but Strangers, staying but a few Months, are not, as in other Islands I have mentioned.

May 24, (Journal 236) *Wednesday*. M. H. 7, clear  $\frac{10}{12}$ . W. 3 D. N. H. 12, clear  $\frac{10}{12}$ . W. 3 D. E. H. 5, clear  $\frac{7}{12}$ . Wet between. W. 3 D. N. H. 10, clear  $\frac{10}{12}$ . W. 3 D.

I went this Forenoon to take my Leave of the Hon. *Simon Bouverone*, President of the Island, who lives about nine Miles hence to the Northward; so that, in going thither, Part of the Island is travelled round, and from the *Old-Road*, the Way don't lay far from the Borders of the Sea: But the major Part of the Way was the most disagreeable travelling I ever before met with, for a bad, stoney Road and steep Hills; one of them particularly, in descending which I was under no small Apprehension of the Horse tumbling upon me, while I led him.

Here is great Plenty of good Water in this Part of the Island, issuing from the mountainous Land above. Several Mills are turned at different Places, by different Currents of Water; three of which I saw this Day

as I passed along, and one there is I did not see. It took me three Hours going nine Miles, by Reason of the Badness of the Way. In my Journey, I saw a Building at a little Distance from the Road, which, by Enquiry, I was informed was a Church; to which riding, to take a View, it gave me Concern to see any Thing designed for the sacred Worship of God suffered to fall into so ruinous a Condition. The Place was but small; the Door and Windows continually standing open, and almost destroyed by Time and Negligence. Every Thing in it bespoke Irregularity and Desertion, and yet this is the second Church in the Island; which, with that at *Plymouth*, I am informed, are the only two in the Island, the other two Parishes being destitute herein; so that when divine Service is performed in either of them, it is said to be done under a Tree, or in a private House: And perhaps it tends less to the Reproach of a People to have no Church at all among them, than having one to abandon it, and suffer its Ruin by Neglect.

Being come to the President, who acts as Deputy-Governor here, I was received with great Civility. I stay'd Dinner with him, but excused the Invitation of staying all Night. He gave me a Letter to *Guardalupe*; and, in a very courteous Manner, wishing me well, I took my Leave of him. After that, I went to take a View of what is called



called the *Silver-Hill*, from whence a Kind of white Substance, somewhat resembling Silver Ore, is sometimes taken; but, upon Trial, it has been found to be of no Value. Here is said to be a Mineral Water near the Sea, but I was prevented seeing it, by the Distance of the Way, and Absence of the Person that was to shew it. I afterwards took Leave of the Hon. *John Dyer*, Judge of this Island, who was also extremely courteous, and very kindly invited me to stay all Night; but I excused myself, having various Things to do before my leaving the Island, and but little Time to perform them in. Upon the Beach here, called *Carves-Bay*, not far from this Gentleman's Habitation, is a neat Fort, with several Guns. Almost every Place, I am informed, that affords good Landing, is provided with Guns, to prevent the landing of an Enemy. The many high Cliffs are likewise a great Defence to this Island; which, I am informed, has every where a bold Shore, tho' but few Places are proper for landing.

After taking a View of this Part of the Country, which is extremely stoney and mountainous, I again returned to my Lodging at *Plymouth*; and, till late at Night, was preparing to go hence To-morrow Evening.

This Island, in Proportion to its Bigness, has afforded as much Variety as *Barbadoes*, and contains Matter for many curious

Observations. This Place proclaims aloud the great Variety of an infinite Deity. How wonderful are his Works! how magnificent in Workmanship! how stupendious in Beauty! how great, how inexpressible in Magnitude and Number!

*May 25, (Journal 237) Thursday.* M. H. 7, clear  $\frac{10}{12}$ . W. 3 D. N. H. 12, clear  $\frac{10}{12}$ . W. 3 D. E. H. 5, clear  $\frac{10}{12}$ . W. 2 D. N. H. 10, clear  $\frac{10}{12}$ . W. 1 D. Very warm.

From the best Survey I have been yet able to take of this Island, in forming an Idea of it, I would divide it into thirty-two equal Parts; twelve of which are occupied by high, rocky, uncultivable Hills and Mountains; three into Houses, and Gardens annexed to them; two and a Half into Gullies, Ponds, Springs, Rivulets, and Brooks of Water; one and a Half into Roads from Place to Place; Half a Part into Pasture Ground; and twelve and a Half into Cane, Corn, and Provision-Ground: From which Account, by comparing it with the Parts of Divisions made of other Islands, it will appear, that this Island contains more rocky, mountainous, untillable Ground, by far, than any other before-mentioned.

I have been much engaged, Part of this Day, in writing Letters to Friends, in different Parts; whom not being able to see, am afforded some Pleasure in conversing with them by Letters. Was it not for this happy

happy Invention, how far more miserable would Life become than at present it is, from the continual Anxiety that must greatly increase upon the Mind, when no Means remained of hearing from absent Friends?

May 26, (Journal 238) *Friday*. M. H. 7, clear  $\frac{10}{12}$ . W. still. N. H. 12, clear  $\frac{9}{12}$ . W. 3 D. E. H. 5, clear  $\frac{9}{12}$ . W. 3 D. N. H. 10, clear  $\frac{11}{12}$ . W. 2 D.

Horses, in this Island, are supply'd with Provender by the Negroes, as else-where mentioned; who pull Grass up by the Roots, where they can find it, tie it up in Bundles, carry it about upon their Heads, and sell it: Others get Bundles of Corn Tops, young, green Corn, &c. which they steal about from the Plantations where they grow; especially in *Barbadoes*, which by far more abounds herewith than any other of the Islands. This they bring, and in like Manner sell; also Potato-Vines, which they feed Cattle and Hogs with, except Milch-Kine, which are said to be pernicious to them, by drying up their Milk. There is also a running Sort of Grass, called *French Weed*, which likewise is got for Provender. This is all the Sorts of Provender here used, except dry Food; as Oats, Beans, &c. which are brought from different foreign Parts. I have not seen any Hay in the *West-Indies*, except a small Stack in *Barbuda*, which look'd and smelt well.

Yesterday an unhappy Accident happen'd here, from the Use of Sprats taken to the windward Part of the Island, which were so strong a Poison, that three Negroes who eat of them presently died. It is said, that whatever Animal, whether Hogs, Dogs, Ducks, &c. fed upon their Intrails, shared also the same unhappy Fate. I have before heard of a Sort of Sprats in these Parts, called Yellow-Bills, that some have been poisoned in the Use of them, tho' I have heard of no recent Instance of this Nature before. There is another Sort, called Black-Bill Sprats, which are fed upon with Pleasure, and much commended as good Food. I have seen them often used; tho' as to myself, being not particularly fond of these Sort of Fish, am very little acquainted with them. The Difference between these two Sorts of Sprats, whereby they may be distinguished from each other, is said to be that of the Skin's coming easily off, when broiled, which is the general Manner of dressing them. The innocent Sort, *viz.* the Black-Bills, when dressed, which is with the Scales on; the Skin, in using, is always taken off, and it very easily yields herein to the Pressure of the Fingers; whereas that of the poisonous Sort, adheres to the Flesh. They have here, as I am informed, six Cours in the Year, from *March* to *August*; in *Antigua* they have three.

About Ten o'Clock, this Day, I embarked for *Nevis*, which is

in Sight of this Island, and about thirty Miles Distance from it; where, after a pleasant Voyage, we arrived about Six in the Evening. After landing, we went to Mr. Kent's, the only Tavern in this Place. I took a small View of the Place; it has an agreeable Aspect, and one extremely high Mountain; which, to the Eye, seems to exceed any at *Mountserat*, and from which southward the Country has a gradual Descent down to the Sea. The Town is but small, less than *Plymouth* at *Mountserat*. It borders upon the sandy Beach bounding the Sea, is the only one in the Island, and is called *Charles-Town*; yet is more regular built, pleasant and airy, than that at *Mountserat*.

At about a Quarter of a Mile from the Town, are several sulphurious, hot Baths. These I went to see; they are formed by a Number of warm Rills of Water, issuing plentifully out of a rising Ground; and, in their Taste and Quality, much resemble the Bath Water in *England*. These Springs form different Bodies of Water, running one into the other, at different Places, in which Persons disposed, bathe at Pleasure. They are a good deal frequented by the Inhabitants of the Town, and are said to have done great Service in cutaneous and paralytick Cases, and weak Lungs; and some have come from distant Parts to partake of its Benefit with Success, in the Cases afore-mentioned.

In our Passage hither, we passed by *Rockunda*, mentioned as seen from *Antigua*. This is a very high, mountainous, large, barren Rock, and seems to be composed of one amazing large Stone. Neither Trees or Shrubs grow upon it, yet there is a little Grass upon its Surface, in some Places; and, it is said, there are some wild Goats upon it; but there being no Water there, as I am informed, it is somewhat strange how they subsist. It is said to be three Miles in Circumference, and rises in some Part of it very high into the Air. The Sides are steep every Way, and generally perpendicular to a great Height; hence it is very difficult to get up it, and when there is a Wind, or Swell of Sea, very hazardous also attempting to land, from the Danger of the Vessel's staving against the Side of the Rock; there being no sandy Beach, or other Shore, to land with Ease and Safety about it. The Part used for landing is very dangerous at the Times before-mentioned. On the East Side is a Descent which affords some Grass, and admits also of walking on; but Care must be had of not descending too low, for it bounds the Sea with a very high, perpendicular Descent, and a Fall there would be immediate Death. I am inform'd, that some Time since two Persons cast away found Means to get to this Island, where they remained two or three Days in a perishing Condition; but they were at length taken off by some

some that came to their Relief. This rocky Island is partly in the Mid-Way between *Mountserat* and *Nevis*, but nearest to the former.

May 27, (Journal 239) Saturday. M. H. 7, clear  $\frac{1}{12}$ . W. 2 D. N. H. 12, clear total. W. 1 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

May 28, (Journal 240) Sunday. M. H. 7, clear  $\frac{1}{12}$ . W. still. N. H. 12, clear  $\frac{1}{12}$ . W. 3 D. Wet and somewhat squally between. E. H. 5, showery to 6 D. W. 5 D. N. H. 10, clear  $\frac{1}{12}$ ; showery at Times. W. 3 D.

This Morning I went again to the warm Sulphur-Bath. The Water, in different Parts of its Exit, has different Degrees of Heat: In some, it is Blood-warm; in others, much more.

This Town, as before observed, is but small, but it is airy and pleasantly situated. The Island is the least improved of any I have yet seen; much of it lies uncultivated, and some not yet formed into Plantations. The Buildings are here not so crowded up as in some other Islands; and several are provided with Gardens, either before or behind them. They are built much after the same Manner as at *Mountserat*, low and shingled above. The Water used here is principally what comes from the Heavens; in which Respect they are far less happy here, than at *Mountserat*,

which is the best water'd Island, for fresh Springs of Water, that I have yet seen.

About Ten o'Clock we embarked for St. Christopher's, generally called, by Abreviation, St. Kit's, and arrived at *Basseterre-Town*, about One o'Clock; which, from *Charles-Town*, at *Nevis*, is accounted fifteen Miles: Tho' from one Island to the other, in the nearest Distance, is not above three Miles; and, at some Distance and Position, they so nearly coincide as to appear only one Island. *Basseterre* is the chief Town upon this Island, before which ride the Vessels at Anchor, which at present are a pretty many: Tho' there is neither here, or at *Nevis*, any Harbour, but the Vessels anchor in the open Sea before the Towns, whereby they are much exposed to Danger in blustering, windy Weather, and especially in the Hurricane Season; the sad Effects of which the Shore here shews a melancholy Prospect of, by the Number of Vessels that have been shipwrecked there, at different Times, some of which are almost washed or broke away, but others are much more perfect.

Opportunity permitting, in the Afternoon I attended divine Service, which consisted of Prayers only, but a Sermon is Part of the Morning Duty. The Church is partly composed of four Wings, tho' not in so regular a Manner as that at *Mountserat*; neither are the Pews so neat, tho' considerably larger.



larger. It is open-roofed, and looks mean; tho' the Pulpit is sufficiently near, and furnished with a Cushion. The Communion-Table was every Way without a Covering; had a wooden Rail Inclosure, but decorated with no Ornament. The Walls were quite bare and dirty, and the Lord's Prayer and Commandments were wanting at the Altar. The Town is pretty large; and perhaps, in Number of Houses, exceeds both the Towns at *Mountserat* and *Nevis*. It has in it far better Buildings, having some neat Houses two Stories high; tho' the major Part are but low, seldom above one Story, and some only the Ground Floor. The Island, so far as I can yet judge of it, has an agreeable Appearance, and seems to afford some pleasant Prospects. It is variously variegated with many Hills, of different Heights, and a mountainous Ridge that runs thro' its Middle; and there are many fruitful Vallies, and great Plenty of Cane. This Island is reputed to afford the best Muscovado Sugar of any in the *West-Indies*, tho' a farther Acquaintance will enable me to be more particular herein; Opinions of Places, too hastily formed from a transient View of Things, being greatly subject to Mistake, and I would not willingly go beyond, or fall short of the Truth, in the Account I give of Things; but represent them as near the Truth as possible, in such Manner that the Idea formed of them from

the Account given, might answer the Prospect presented to a Person when there.

May 29, (Journal 241) Monday. M. H. 7, clear  $\frac{6}{12}$ . Frequent Showers. W. 4 D. N. H. 12, clear  $\frac{10}{12}$ . W. 3 D. E. H. 5, clear  $\frac{10}{12}$ . Wet between. W. 3 D. N. H. 10, clear  $\frac{11}{12}$ . W. 2 D.

This Day, about Two o'Clock, I embarked for the *Virgin-Islands*; the Voyage to which leading along this Island, gave me an Opportunity of having a full View of it from End to End. About the Middle of it runs a Ridge of Mountains, which begins about two Miles short of *Basseterre*, and ends about three Miles short of the other Extremity of the Island. The Ground, from this Mountain, has a gradual Descent to the Sea, being several Miles from one to the other, and contains great Plenty of fine Cane. This Ridge of Mountains, (which are very high and steep) is overgrown with thick Groves of various Sorts of Trees and Shrubs, quite up to its Top. The Descent from it contains much uneven Ground, and a Variety of deep Gullies, which greatly lessens the Quantity of Cane that otherwise there might be. Near to the Middle of the Island is the Part called *Old-Read*, where stands a little Town; which, it is said, was once the principal Town of the Island, but now is almost reduced to nothing; yet, having Plenty of good Water, Vessels are

are there furnished with their Sea Store of Water from it. Beyond this is what is called *Brimstone-Hill*, which is a mountainous Place, furnished with a Fortification and Battery; and, in Time of Danger, is the Place of Retreat for Safety to the Inhabitants of the Island, who have furnished it with many Houses for that Purpose. The Hill seems to consist of a hard, marley, chalky Substance; and, in some Places, somewhat resembles the Colour of Brimstone; tho' I could not learn that there is any Brimstone there, to give Occasion to its Name. It is esteemed a Place of great Security, from the Difficulty of ascending it; having only two Ways, viz. East and West, whereby it can be ascended, and that also is performed with Difficulty. Beyond this is a Fortification, situated near the Sea, said to be the principal one in the Island, and mounts a pretty many Guns. Farther on is *Sandy-Point*, which is the next principal Town in the Island, where lay several Ships for Sugar; beyond this Town the Country is more level, and runs near two Miles below it, to the greatest Extremity of the Island. From *Sandy-Point* to *St. Eustachia*, commonly call'd *Statia*, is reckon'd nine Miles; but from *Basseterre*, it is reckon'd fifteen Miles. Here we arrived about Eight o'Clock, came to an Anchor, hoisted out the Boat, and put a Passenger on Shore. This is a small Island belonging to the *Dutch*, but the Darkneis

of the Night prevented me from making any Observations upon this Place, which I must therefore defer to some future Opportunity.

About Ten o'Clock we again hoisted Sail, and proceeded for the *Virgin-Islands*; which, from *Statia*, are about an Hundred and fifty Miles.

May 30, (Journal 242) *Tuesday*. M. H. 7, clear  $\frac{1}{2}$  W. 3. D. after a Shower. N. H. 12, clear  $\frac{1}{2}$ . W. 4 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear total. W. 3 D.

Before Three o'Clock this Morning we pass'd by *Sabia*, which is a small, but exceeding high Island, belonging to the *Dutch*. About Six o'Clock the Island call'd *St. Martin* appear'd at a considerable Distance N. E. of us. *Sabia* was now a considerable Way behind us, somewhat southward, and *Statia* almost disappeared eastward of us.

Our constant Course hitherto has been N. W. by W. *St. Martin's* is a pretty large Island, inhabited by *English* and *Dutch*. Its Product, I am inform'd, is chiefly Cotton. Beyond that, at no great Distance, is *Anguilla*; which is another Cotton Island, belonging to the *English*.

About Two o'Clock we made the Land of one of the *Virgin-Islands*, but it was at a very long Distance, lying West; and which, for want of Wind, we could not reach before Night. Being all Strangers here, we

did not chuse to approach too near the Land in the Dark, and therefore lay by, at a considerable Distance from it, letting the Vessel drive, waiting for the Morning.

May 31, (Journal 243) *Wednesday*. M. H. 7, clear  $\frac{1}{2}$ . W. 4 D. N. H. 12, clear  $\frac{1}{2}$ . W. 4 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.

About Five o'Clock this Morning we hoisted Sail, and made towards Shore, having drove somewhat nearer to it than last Night we were at our lying to. *Fortola* was the Island our Vessel was bound to; and, about Eleven o'Clock, we came to Anchor in the Harbour, facing what is called the *Road*, and is likewise the principal or only Town in this Island; which yet consists only of about eight or ten scattering Houses, at such considerable Distances from each other, as wholly to lose the Appearance of a Town. Here lay at Anchor two or three top-sail Vessels, and some small ones that came to get Cotton, which is the principal Product of this Island; tho' there is also some good Sugar made here, but in no great Quantity. The Harbour, which is a Sort of Bay running into the Land, and is pretty large, is surrounded with continued high Hills, which terminate the Sight at no great Distance; and the Houses, call'd the Town, are chiefly situated under the Hill, facing the Harbour; Hence both a distant Prof-

pect, and a fresh Current of Air is much prevented.

This Island is said to be twenty-one Miles long, and about seven broad. There are a great Number of Islands about it, all comprehended under the general Name of *Virgin-Islands*; which, in the whole, are said to be about thirty-nine. Some of them are small, others larger, with a few Inhabitants settled on them. The next Island in Magnitude to this, is called *Virgin-Guada* by some, and *Spanish-Town* by others. There is here neither Tavern, Punch-House, Market, or Stall; and hence a Traveller is in a very unhappy Situation for Necessaries: For however the Means of purchasing may be present with him, yet there is no Place where to repair to obtain them; so that if some House-keeper, out of Humanity, bids him not welcome into his House, I know of no Means he has to subsist himself. This Difficulty has given Occasion to some to curse the Place, and themselves for coming there; tho' it is said to be considerably improved of late Years, and may perhaps still improve so far as to remove this great Inconvenience a Stranger at first coming here is exposed to. The Prospect of this Situation was a good deal disagreeable to me; and, for the present, filled me with Doubt what to do. I had a Letter to the Hon. *James Purcell*, Governor of *Fortola*; but this Gentleman living at five Miles Distance from this Place, I had no Means of getting

to him: However, I went a-shore with the Commander and Merchant of the Vessel, all entire Strangers, and not knowing what to do. By the Time we got on Shore, came down two Gentlemen from a House upon the Hill, who were themselves partly Strangers, and gave us an Invitation to their Friends there. Here the Inhabitants appeared extremely civil, in such Manner as to make the Use of a Tavern the less necessary: And it is a happy Character the Inhabitants have here, of being very kindly disposed towards Strangers, giving them daily Invitations from one to the other.

June 1, (Journal 244) *Thurs- day.* M. H. 7, clear  $\frac{1}{2}$ . W. 1 D. N. H. 12, clear  $\frac{1}{2}$ . W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 2 D. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.

This Day I dined, by Invitation, with the Governor and principal Gentlemen of the Island, at a Turtle Feast; and was hereby afforded the Opportunity of delivering my Letter to the Governor, who behaved with great Complaisance and Good-nature, and kindly promised me his Assistance. This Gentleman, as a memorable Evidence of his Courage in the late War, by engaging and repulsing two Spanish Privateers, each of superior Force to himself, had particular Distinctions of Respect shewed him by several; and, among others, General *Hargrave*, Governor of *Gibraltar*,

made him a Present of a large Silver Bowl, weighing between three and four Hundred Ounces of Silver, which would hold six Gallons, and was curiously wrought round the Outside. It had an Inscription, denoting its being the Gift of those Gentlemen, on Account of his noble Courage, in the Action aforesaid.

This Island, as before mentioned, greatly distresses a Traveller, both with Regard to Lodging and Necessaries; for this depending upon the Courtesy of the Inhabitants, a Person one Day knows not where he shall be provided with a Dinner, &c. the next; and tho' the Inhabitants here seem in general to be of an hospitable, kind Disposition towards Travellers; yet, being generally a good deal streighten'd for Room themselves, the Assistance they give to Strangers is frequently attended with no little Inconvenience to both; besides the Uneasiness arising in a generous Mind, of being thus troublesome to others.

June 2, (Journal 245) *Fri- day.* M. H. 7, clear  $\frac{1}{2}$ . W. 2 D. N. H. 12, clear  $\frac{1}{2}$ . W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear  $\frac{1}{2}$ . W. 3 D.

In this Island, I am informed, are Plenty of Parrots and Guaners, which are also to be found in the neighbouring Keys, &c. small Islands here called Keys. I have before mentioned that the Number of Islands, under the



Name of *Virgin-Islands*, are said to be about thirty-nine in Number; the Names of which are as follow: 1<sup>st</sup>, *Tortola*, which is the largest. 2<sup>dly</sup>, *Spanish-Town*, called also *Virgin-Guana*. 3<sup>dly</sup>, *The Annagaders*, which are some Leagues to windward. 4<sup>thly</sup>, *St. Peter's*. 5<sup>thly</sup>, *Great Josanvandikes*. 6<sup>thly</sup>, *Little Josanvandikes*. 7<sup>thly</sup>, *Guana Island*. 8<sup>thly</sup>, *Great Thatch Island*. 9<sup>thly</sup>, *Little Thatch Island*. 10<sup>thly</sup>, *Cooper's Island*. 11<sup>thly</sup>, *Ginger Island*. 12<sup>thly</sup>, *Salt Island*. 13<sup>thly</sup>, *Beef Island*; which, it is said, the Spaniards robbed last Year of a Number of valuable Negroes. 14<sup>thly</sup>, *Scrub Island*. 15<sup>thly</sup>, *Great Commanders*. 16<sup>thly</sup>, *Little Commanders*. 17<sup>thly</sup>, *Prickley-Pear Island*. 18<sup>thly</sup>, *Muskito Island*. 19<sup>thly</sup>, *Nicar Island*, where are great Plenty of white Nickars. 20<sup>th</sup>, *Great Tobago-Island*. 21<sup>st</sup>, *Little Tobago-Island*. 22<sup>d</sup>, *Clain-Sabbath Island*. 23<sup>d</sup>, *Bird-Key Island*. 24<sup>th</sup>, *Lavango Island*. 25<sup>th</sup>, *Witch Island*. 26<sup>th</sup>, *Whistling Island*. 27<sup>th</sup>, *Norman's Island*, this is inhabited. 28<sup>th</sup>, *Dead-Chest Island*. 29<sup>th</sup>, *Flannikin's Island*. 30<sup>th</sup>, *Pelican Key*. 31<sup>st</sup>, *Buck Island*. 32<sup>d</sup>, *Broker's Jerusalem*. 33<sup>d</sup>, *Great Dogs Island*. 34<sup>th</sup>, *Little Dogs Island*. 35<sup>th</sup>, *Seale Dogs Island*, all which belong to the *English*; many of them are very small, and most of them uninhabited. 36<sup>th</sup>, *St. John's Island*; and 37<sup>th</sup>, *St. Thomas's*, both belonging to the *Danes*. There are two others, whose Names I know not.

It affords an agreeable Amusement to take a View of these

Islands from the Top of a high Hill; and it is wonderful to think that so many little Spots of Earth, should there raise themselves above the Surface of the Water, in the great Ocean, or what the Use of them should be, since many of them are too small even to build a House upon; but the omnipotent Hand that formed them best knows their Use, and wherefore it was his Pleasure thus to order it to be, for he maketh all Things by Number, Weight and Measure.

June 3, (Journal 246) *Saturday*. M. H. 7, clear  $\frac{4}{2}$ . W. 3 D. N. H. 12, clear  $\frac{1}{2}$ . W. 2 D. E. H. 5, clear  $\frac{1}{2}$ . W. 2 D. N. H. 10, clear  $\frac{1}{2}$ , after a Shower to 4 D. W. 3 D.

There are very few Birds here, except a pretty large Sort of Black-Birds, that make a disagreeable Sort of squeeking Noise, and are here called *Witches*. They have a Rising upon their Beak, somewhat resembling a Parrot's. They are said to have a Tongue like a Parrot; and, it is thought, might also, like them, be taught to talk. I desired a Gentleman to shoot one or two, that I might examine them, which accordingly he did; but, upon Examination, I found the Notion concerning their Tongues to be a Mistake; they being long and slender, after the Manner of other Birds Tongues; and nothing remarkable in them more than is common to other Birds,

Birds, except a Rising in their Beak, as aforesaid.

This Island is extremely hilly, and also very stoney: The Hills rise with Sort of oval Heads, somewhat resembling Sugar-Loaves; and hence, are generally called Sugar-Loaf Hills. As soon as the Top of one is ascended, a Descent soon begins; which, being ended, the Ascent of another Hill commences: And hence there is very little else, in travelling here, but going up and down Hills; some of which are very high, and attended with much Labour and Fatigue in ascending, both to Horse and Man. These Hills differ much from any I have seen in the other Islands.

June 4, (Journal 247) Sunday. M. H. 7, clear  $\frac{10}{12}$  W. 3 D. N. H. 12, clear  $\frac{10}{12}$  W. 3 D. E. H. 5, clear  $\frac{2}{12}$  W. 3 D. after hasty Showers. N. H. 10, clear  $\frac{10}{12}$  W. 2 D.

The sacred Sabbath is now present, but where is the Tabernacle for the Congregation of the Lord? Alas! I am now in a Country where Sheep may be truly said to be without a Shepherd, and every one left to do that which seemeth him good; there being, at present, neither Priest or Tabernacle, for the Service of God, in this Place. There has been but one Minister to supply the whole Island; whose Custom it was, as I am informed, to preach in private Houses, one Sabbath in one Place, and another in another,

and extend his Attendance by Rotation to four Parts of the Island; and hence, in this Place called the Road, they had a Sermon once a Month in some House in the Neighbourhood, viz. on a Sunday forenoon, no Sermon being in an Afternoon. But even this now fails them, and the Minister is about wholly to leave them, and go to one of the Danish Islands.

Somewhat before Noon being, by Invitation, engaged to dine with the Governor, who had sent a Horse and Guide to me for that Purpose, I set out, and proceeded on my Way thither; whose House, from this Place called the Road, is reckoned to be about five Miles. Being arrived here, I was received with great Civility, and very courteously entertained. Here I unexpectedly found some Barbadian Friends, which still tended to make it more agreeable to me.

After Dinner I proceeded with Horse and Guide to take a farther View of the Island, and went to what is called the western Part thereof. From the best Observation I can make, the Island seems to be pretty much every where the same; greatly abounding with high, mountainous Hills, that generally terminate somewhat in the Form of a Sugar-Loaf. It greatly abounds also with Rocks and Stones, yet the Land is very productive of good Cotton, which, at present is sold here from One Shilling to Thirteenpence Halfpenny per Pound.

Travelling

Travelling is rendered uneasy and difficult here, by Reason of the Mountainousness of the Place, yet are the Roads by far less stoney than at *Mountserat*; and, on that Account, Travelling here is much better than there. This is a very woody, as well as very mountainous Island, the major Part of it being Woods.

Here are good Harbours for Shipping, one of which is said to be equal to any in the Universe. There are a few Batteries, in different Places, erected of late for the Safety of the Island.

The Houses here are much after the same Make and Form, as those mentioned at *Mountserat*; being all of Wood, and low built; having neither glazed Windows, or planked Floors. Some are covered with Shingles, and others are thatched. The Governor's House faces the Sea, at but a little Distance from the Beach, and the Prospect behind is bounded by a mountainous Hill.

June 5, (Journal 248) *Monday*. M. H. 7, clear  $\frac{1}{2}$ . W. 3 D. N. H. 12, clear  $\frac{1}{2}$ . W. 3 D. E. H. 5, clear  $\frac{1}{2}$ . W. 2 D. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.

June 6, (Journal 249) *Tuesday*. M. H. 7, clear  $\frac{1}{2}$ . W. 2 D. N. H. 12, clear total. W. 1 D. E. H. 5, clear total. W. still. N. H. 10, clear  $\frac{1}{2}$ . W. 3 D.

June 7, (Journal 250) *Wednesday*. M. H. 7, cloudy  $\frac{1}{2}$ . W. 2 D. N. H. 12, clear  $\frac{1}{2}$ . W. 2 D. A Shower between. E. H. 5, clear  $\frac{1}{2}$ . after a Shower to 4 D. W. 2 D. N. H. 10, clear  $\frac{1}{2}$ . W. 2 D.

Man's Superiority over the rest of the Creation is never better evidenced, than in that of daily endeavouring to grow wiser and better. This it is that sets him above the irrational Part of the Creation, and makes one Man more excellent than another, even as they improve in Things useful, and become more extensively beneficial to the publick Good: But more especially, when in all their Attempts and Endeavours, they have an Eye to the Glory of God; without which the greatest Glory of their Actions is lost, the chief Reward of their Labour vanishes, and the ultimate End of their Creation is frustrated.

June 8, (Journal 251) *Thursday*. M. H. 7, clear  $\frac{1}{2}$ . W. 2 D. N. H. 12, clear  $\frac{1}{2}$ . W. 3 D. E. H. 5, cloudy  $\frac{1}{2}$ . W. 3 D. N. H. 10, cloudy  $\frac{1}{2}$ . W. 3 D.

June 9, (Journal 252) *Friday*. M. H. 7, cloudy  $\frac{1}{2}$ . W. 3 D. N. H. 12, clear  $\frac{1}{2}$ . W. 3 D. Hazy to 3 D. E. H. 5, cloudy  $\frac{1}{2}$ . W. 3 D. N. H. 10, clear  $\frac{1}{2}$ . W. 5 D.

There is here what is elsewhere called the Anchovy-Pearl Tree,

Tree, but here is called Jene-paw Tree. It grows pretty high and large. Its Leaves are somewhat broad, and the Fruit somewhat resembles a pretty large Russet Apple; which are said to be good to eat, when ripe; and, when green, it eats somewhat like a Cucumber. A Person's Skin being rubbed therewith over Night, the next Day will be of a blue and livid Colour, as tho' Violence had been offered it. I have, in a former Journal, mentioned an Instance of this, in the Case of a Woman that over-reached or outwitted a Man thereby, and made him pay for affronting her, as tho' he had beaten her.

May 10, (Journal 253) *Saturday*. M. H. 7, clear  $\frac{1}{2}$ . Hazy to 4 D. W. 3 D. N. H. 12, clear  $\frac{2}{3}$ . Hazy to 3 D. W. 4 D. E. H. 5, clear  $\frac{2}{3}$ . W. 2 D. N. H. 10, clear  $\frac{1}{2}$ . W. 1 D.

Purposing soon to leave this Island, I went this Day to take my Leave of the Governor; who is a Gentleman that, for Civility and courteous Behaviour towards all, deserves the highest Regard and Esteem. By him I was favoured with a Letter to the Governor of *Santa Cruz*, for which I shortly purpose to embark. It was directed as follows: *To the Hon. James Patton, Governor of St. Cruz, and its Dependencies.* He likewise gave me a Letter to the Governor of *St. Thomas's*, which was directed *To the Hon. Christian Suhm, Gover-*

*nor of St. Thomas's, and its Dependencies.*

The Governor's Situation is at a little Distance from the Sea, under a high Hill, that has a gradual Ascent, and is at some Distance before its Top is arrived to. It is somewhat airy and pleasant, and has an agreeable Prospect towards the Sea.

After staying as long as Time would permit, I took Leave; and, in my returning, called at Mr. *Jeff's*. Here I was amused with some young Turtles this Gentleman had hatch'd, from Eggs he took from an opposite Island. These he kept in Water and fed with various Sorts of Provision, but principally with Fish and Meat cut small. This Gentleman's Kitchen is one of the largest I have seen, having the Earth for its Pavement, the Clouds for its Covering, and the Air on all Sides for its Walls: The Misfortune is, that a Shower of Rain would sometimes fall very unluckily, while a good Joint of Meat was before the Fire, roasting for Dinner, with hungry, impatient Appetites waiting for it.

From hence proceeding, and in my Way passing by *Seac-Bay*, where are Plenty of Oysters, which here grow upon the Roots of Mangrove Trees, tho' always small, I was desirous of tasting some of them, as being a Shell-Fish I am extremely fond of; and therefore dismounting, and going out upon the Roots of the Trees, I opened several; which, tho' very



very hot Weather and in *June*, when Oysters are not reckoned good in northern Climates, yet were very agreeable, and extremely well flavoured.

The Customs of this Place, are much the same with the other Islands. The Value of Money is the same as at *Antigua*. A Pistereen goes for One Shilling and Six-pence; a *Spanish* milled Dollar for ten Bits, *viz.* Five Pistereens; a heavy Pistole for One Pound Ten Shillings and Four-pence; and so of the rest, the same as at *Antigua*.

There is no Market here, but every one kills his own Provision; tho' fresh Provision is here very scarce, Fish and salt Provision being the greatest Supply to the Island. I have known a Person unsuccessful in seeking to purchase a Fowl to make Broth for one sick.

I am informed that the Number of Inhabitants have not increased here for some Time; for tho' a pretty many Children are born, yet but very few of them arrive to Man's Estate. The Island however, of late Years, I am informed, is much improved; which is said to be owing to an increased Number of Negroes, by whose Labour the Land is much cultivated, and Gentlemen grow opulent. Some few are said to be considerably wealthy.

The staple Commodity is Cotton, which is shipped mostly to *Liverpool*, in *England*, as a better Market for it than *London*; and some is sent to the other Islands, *viz.* *Antigua*, &c. But of late

Years the planting of Cane has pretty much increased, and there is now very good Sugar made here. The Ground is very hilly and stoney, yet it is said to yield very well; and tho' the Hills are very high, yet some of them are planted quite up to the Top, and produce as well there as at the Bottom.

There is a Thistle here, which grows different from any I have seen else-where. It has a strait, flat Stem, that grows directly erect; some of them two Feet high, tho' not above four or five Inches broad. The Leaves grow from the Sides, which sometimes spread somewhat after the Manner of a Fan. They are very full of fine Thorns, which grow pretty long, and are very sharp. There is also another Plant grows in great Plenty here, which by the Inhabitants are called Dates. They are of the Thistle Kind, and somewhat resemble the Pine-Apple Plant, but grow much larger and stronger, and are in common Use here for inclosing Ground. The Edges of their Leaves are thickly beset with sharp, hooked Thorns; and hence Care must be taken in passing by them, lest an Injury be suffered. They seldom exceed three or four Feet in Height, and bear a redish Flower, that shoots from the Middle of the Plant; but is of no Use, that I could learn, or has it any Thing worth remarking. There is a small Sort of Spider here, whose Bite is said to be deadly. The Negroes, I

am informed, have sometimes been poisoned with them.

The State of Religion here, I have before remarked. Their Minister, a few Days since, left them, and they have now neither Church or Minister: Tho' the People, called Quakers, are said to have two Meeting-Houses, which they attend upon the Sabbath. Quakerism was chiefly propagated and promoted here, by Mr. Chalkley, some Years since, who died in this Island.

June 11, (Journal 254) Sunday. M. H. 7, clear  $\frac{1}{12}$ . W. 1 D. Hazy to 3 D. N. H. 12, clear  $\frac{1}{12}$ . W. 4 D. E. H. 5, cloudy  $\frac{1}{12}$ . W. 2 D. N. H. 10, cloudy  $\frac{1}{12}$ . W. 1 D.

This Day I dined, by Invitation, with Major Pickering, upwards of four Miles to Windward from hence. This Gentleman was formerly Governor here, during which Time Mr. Chalkley visited the Island, and was much attended to by him, who soon after professed Quakerism, is now the principal Member of that Sect in the Island, and is reckoned also one of the most wealthy Inhabitants here. After Dinner, I went to take a View of the farther, or East End of the Island, and found all alike, every where very hilly and stoney: Then returning, I went over to what is called *Buck-Island*. This is a small, uninhabited Place, overgrown with Bushes of various Sorts. It is hilly; and, in the Middle, has a Swan, and a large

Pond of Water, that extends near a-crois it. Near the Shore is great Plenty of a coarse Sort of Coral, here not regarded.

After taking a View of this Island, which afforded no great Matter of Amusement, I returned, and came for my Lodging at the Road.

June 12, (Journal 255) Monday. M. H. 7, cloudy  $\frac{1}{12}$ . W. 2 D. N. H. 12, clear  $\frac{1}{12}$ . W. 3 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . W. 3 D.

In this Place there are no Lawyers, which the Inhabitants esteem as Part of their Happiness. Every Matter of Injury, Debate or Doubt, is brought before the Court, which is composed of seven Counsellors, with the Governor, who is chief Judge. Here every Cause is heard, and soon determined; who, for this Purpose, have Quarter Sessions, or meet often, as Occasion requires. The House of meeting for this Purpose is, at present, a private one, in the Road; called, during that Time, *the Court*.

The Inhabitants in this Island are but few. The Inconveniences a Stranger meets with I have before mentioned; and from what I have suffered, and still suffer herein, it affords me some Pleasure that the Time of my going hence is now at Hand. The horrid Custom of profane Cursing and Swearing in this Place is such, as affords Matter of daily Grief and Concern to me. I have frequently and

friendly advised against it, but it has had very little Effect.

June 13, (Journal 256) *Tuesday*. M. H. 7, cloudy  $\frac{7}{12}$ . W. 4 D. N. H. 12, clear  $\frac{10}{12}$ . W. 3 D. E. H. 5, clear  $\frac{8}{12}$ . W. 3 D. N. H. 10, clear  $\frac{9}{12}$ . W. 3 D. A small Shower between.

June 14, (Journal 257) *Wednesday*. M. H. 7, clear  $\frac{8}{12}$ . W. 4 D. N. H. 12, clear  $\frac{10}{12}$ . W. 6 D. E. H. 5, clear  $\frac{9}{12}$ . W. 6 D. N. H. 10, clear  $\frac{10}{12}$ . W. 2 D.

About Eight o'Clock this Morning I embarked for *Santa Cruze*, on Board the *Cumberland Sloop*. Upon weighing Anchor, the Vessel not veering well, we got foul of a Snow that lay near us. Here we had like to have received much Damage, as well as done them an Injury; but, after some Time, with Difficulty we got clear. The Wind being afterwards against us, and not having sufficient Room to gain much by Trips, or frequent tacking about, by Reason of the Narrowness of the Channel of the Harbour, (from a long Reef of Rocks that obstructed us) we were in great Danger, several Times, of running ashore. Thus we continued in Jeopardy for almost two Hours, tacking backward and forward in the Harbour; sometimes in great Danger of being upon the Rock, and at other Times in no less Danger of running foul of some of the Vessels in the Harbour, which made our Si-

uation extremely disagreeable: At last, happily clearing the Rock, we got in the open Channel, and then proceeded with Pleasure on our Voyage, when a brisk Wind being in our Favour, somewhat before Five o'Clock, we cast Anchor in *Santa Cruze Harbour*; which, from *Tortola*, is about forty Miles.

I immediately went on Shore, first paying two Pistoles for my Passage, and found there a *Tortolian* Friend, who had gone over some Days before; soon after which, I took a View of the Place. The Town is called *Buzin*. It is small, being less than that at *Mountserat*, but seems to be increasing very fast; the major Part of the Buildings being of late Erection, and several others in building.

This Island, which formerly belonged to the *French*, now belongs to the *Danes*, and is under the Government of the Royal Company of Merchants, who purchased it of the *French*. By them a Governor is placed here, to keep Things in proper Decorum. The Town borders upon the Harbour, contains in it four Taverns, viz. two *English* and two *Dutch*.

Nearly adjoining to the Town, Eastward of it, is a pretty strong Fort, which mounts several Guns, bounds Part of the Harbour, and commands the whole. Here lives the Governor.

The Vice of Gaming seems much in Practice here, Dice and Cards being continually in Use at the Taverns. A little to  
the

the East of the Town is the Gallows for Criminals. Here is also a Sort of Wheel set up, which perhaps may be for the Punishment of such, whose Crimes may be of a more flagrant Nature. The Negroes are said to be executed here. Soldiers are continually keeping Guard at the Fort.

The Inhabitants are composed of *English*, *Danes*, and *Dutch*. The Town is airy and pleasant, and the Island seems to be very fertile. It is said to be forty-five Miles long, tho' only from four to seven Miles broad. It is less hilly than any of the Windward Islands that I have seen, except *Barbadoes*. A great Part of it is yet uncultivated, and overgrown with Shrubs and Bushes. It is said much to abound in wild Pigeons, Parrots, and Guaners; but of these Things farther Observations will enable me to be more particular than I can be at present.

June 15, (Journal 258) *Thursday*. M. H. 7, cloudy  $\frac{1}{12}$ . W. 3 D. Wet in the Night. A hasty Shower early in the Morning, and also about Eight o'Clock. N. H. 12, clear  $\frac{9}{12}$ . W. 3 D. Frequent Showers. E. H. 5, clear  $\frac{7}{12}$ . W. 2 D. N. H. 10, clear  $\frac{9}{12}$ . W. 2 D.

June 16, (Journal 259) *Friday*. M. H. 7, clear  $\frac{1}{12}$ . W. 2 D. N. H. 12, clear  $\frac{7}{12}$ . W. 3 D. E. H. 5, cloudy  $\frac{9}{12}$ . W. 2 D. N. H. 10, clear  $\frac{7}{12}$ . W. 3 D.

Altho' the Situation and Prospect of this Island seems far more agreeable than that of *Tortola*; and, as such, seems to be preferred by the *English*, tho' under a different Government, yet *English* People, it is thought, are a good deal discouraged from settling here, from the Disagreeableness of the Laws of the Place, which greatly differ from those in the *British* Dominions. Here, it is said, if a Person settles and acquires a Fortune, he has not the Liberty of moving to a different Place, without deducting Ten per Cent. of all his Improvements, which he must give to the Proprietors of the Island. If he dies, his Wife has Half his Effects, and the other Half is equally divided among his Children, without preferring one before another; the Elder being considered as the Younger, contrary to the Custom of other Countries, where the Elder engrosses the Estate, and leaves the Younger too often to suffer Hunger and Distress: Hence this Custom of making an equal Division among the Offspring, seems to be more equitable; for, being all the Offspring of the same Parents, why should one be so much prefer'd to the other? If there be no Children, then that Half goes to the next Heirs: So also, in Case of the Death of the Wife, I am informed, that the Husband, in like Manner, loses Half his Estate; which, in want of Issue, goes to the next Relations: And if the Parents die and

3 B 2

leave



leave Children, the Effects of the Deceased is taken into the Hands of the Proprietors, who take also the Charge of the Children, and order Affairs as they think proper. These, with other Laws and Customs not agreeable to the *English* Constitution, give them Occasion of Complaint, to whom the Place would otherwise be much more agreeable; but however it now seems to be in so flourishing a Condition, that it will hardly want Inhabitants.

The staple Commodities here are Sugar and Cotton; which cannot be sent to *England*, I am informed, except first carried to some Port under the *English* Government, and cleared out, as *English* Product. All Goods bought here pay Five *per Cent.* to the Company; after which, the most common Custom is to send it to *Statia*, as the general Market for every Kind of Merchandize in this Part of the World. There it is sold, and from thence shipped to some other Part, and Remittances made to the Owner, either in Money or Goods.

Among other Trees of this Island is one called the Pigeon Tree; the Twigs of which, when broke, drop a white, milky Juice, which is said to be an absolute Specifick in the Cure of the Venereal Disease. The Chips, or small Cuttings of the Tree, are boiled in common Water, making a pretty strong Decoction therewith; of which, Half a Pint is to be taken twice or three Times a Day. This, it

is said, has speedily succeeded in the Cure of the aforesaid Disease, when all other Things have failed, and the Patient given over for lost. Here also is a Tree called the Yellow-Prickle Wood, which affords the most curious Dye, of that Colour, of any other Tree; and it is said to be a most certain Cure for the Jaundice, by taking a strong Decoction thereof.

These are Things I have neither seen or heard of in the other Islands, and therefore farther enlarge the Knowledge in the Works of the Creation; which are indeed infinite in Variety, Beauty, and Benefit. Every Place affords something new and peculiar to itself; and hence, to see all the Variety of the Creation, every Part thereof must be examined.

June 17, (Journal 260) Saturday. M. H. 7, cloudy  $\frac{3}{12}$ . W. 3 D. N. H. 12, clear  $\frac{7}{12}$ . W. 3 D. E. H. 5, clear  $\frac{6}{12}$ . W. 1 D. N. H. 10, clear  $\frac{10}{12}$ . W. 1 D. A Shower between.

The Inhabitants of this Place are, for the most Part, far less given to Hospitality than those at *Tortola*. They seem to be very close, reserved, selfish and niggardly: But tho' they are exceeded by others in those amiable, distinguishing Qualities of the human Race, Humanity and a beneficent Disposition, yet are they not a whit behind them in those Qualities that are a Disgrace to human Nature, dishonourable

honourable to God, and destructive to the Soul, to wit, Vice and Immorality. The horrid Custom of Swearing as much abounds here, as elsewhere; and the great Vice of Gaming no less abounds, exceeding herein any Place I have yet seen; the greatest Part of the Day, by some, being spent herein, to the Neglect of all other Business.

The Buildings here are much as they are in other Islands. The Houses are, for the most Part, open-roofed, with unglazed Windows, and but Ground Floors, a very few excepted. Parrots are very Plenty here. The young ones are frequently sold for Four and Five Bits a-piece, which is about Half a Crown Sterling. Several of these Birds I have this Day seen. They are a green feathered Bird, and of the small Sort; tho', it is said, are very good Talkers.

June 18, (Journal 261) Sunday. M. H. 7, clear  $\frac{10}{12}$ . W. 2 D. N. H. 12, clear  $\frac{11}{12}$ . W. 3 D. E. H. 5, cloudy  $\frac{11}{12}$ . W. 2 D. N. H. 10, clear  $\frac{10}{12}$ . W. 2 D.

This Forenoon I attended divine Service, performed by the late Minister of *Tortola*; who came here, by the Invitation of the *English*, upon better Provision offered than there received. The Service of the Church of *England* was performed in a House, hired for that Purpose. The Audience

increased so, as pretty well to fill the House.

After divine Service, which is only perform'd here in the Morning; I went, by Invitation, with a Gentleman into the Country, at a few Miles Distance from Town; and, after Dinner, we took a Ride a-cross the Island to the Sea, on the other Side, and travelled along the Shore for a considerable Way.

The Roads here are exceeding good, so far as I have yet seen of them, far exceeding what I have met with in other Islands. The Land also is very productive, a good deal upon the Level, and happily free from Rocks or Stones. Very good Cane is here produced, with little Trouble. I this Day saw some very flourishing, which was said to be Rattoons, of six Years standing, viz. young Cane springing up from the old Stalk, here called Rattoons. Cotton also flourishes here very well, which two Things are the Product of this Island, and are shipped off to *Holland*, and other Places. Tho' no *English* Vessels are Traders here, yet some from *North America*, I am informed, sometimes trade here, with Horses, Hogs, &c. and take Cotton, Sugar, and Malofus in Exchange for it. The Island is still very woody and much uncultivated, tho' capable of a large Increase; but the Discouragements afore-mentioned, greatly tend to prevent the Improvements that would probably otherwise be made here.

There

There is here great Plenty of wild Pigeons, which may be every where seen flying about, and also Plenty of Parrots. They are said to build in hollow Trees. The Noise frequently made by the young ones, especially when Food is brought to them, discovers them, and they are thereby taken by the Negroes, who carry them about to sell.

There is a Plant here called White Balsam; the Root of which scrap'd, and a Drachm of it taken at a Time, is said to be an absolute Cure for all Sorts of Diarrhæas, or Fluxes of the Belly, when other Things fail. The Root is very bitter; and the Plant, when broke, is milky. So also the Bark of the Cashaw Tree, the Root of the Guava, and Silk Cotton boiled together; the Liquor being strained and drank, is also said to be excellent for the same Purpose.

Here is great Plenty of a Sort of fibrous Moss, that grows upon various Sorts of Trees, with which they are thickly laden, and hangs down three or four Feet long. It looks of a greyish Colour, and is called *Grey-Mens-Beards*. It is of no Use, as I can learn, except in packing of Bottles, or Things of that Nature. Here is also Plenty of Gum Elemi and wild Cinnamon Trees: Likewise a Plenty of large Land Crabs, many of which I this Day saw dead along the Road, of a considerable Size. They seldom come out of their Holes except

at Night, when they are preyed upon by Night-Hawks, Rats, &c.

One Thing remarkable in these Woods, is Ants Nests, which are here wrongly called, *Wood Lice*. They build their Nests to a surprizing Bigness, somewhat resembling a Bee-Hive. They are built of Earth, and generally upon Trees, at some Distance from the Ground. One Nest contains almost an innumerable Number of Ants; which, when come to Maturity, turn to black-winged Flies, of which I saw Plenty To-day. I had before read of them, but never saw any, till this Day's Observation furnished me with them.

June 19, (Journal 262) *Monday*. M. H. 7, a Shower to 6 D. W. 3 D. N. H. 12, clear  $\frac{7}{12}$ . W. 3 D. E. H. 5, clear  $\frac{9}{12}$ . W. 3 D. N. H. 10, clear  $\frac{9}{12}$ . W. 3 D.

This Afternoon I waited upon the Governor of this Island, who had been absent at some neighbouring Island, but returned this Day. He received me with great Civility; and, upon reading Governor *Purcell's* Letter, told me he would do me any Service he could. He appears fully to answer the Character I have received of him, viz. of being a very civil, complaisant Gentleman. After a short Stay, I took my Leave and retired.

The Agreeableness of this Place would induce me to the Thoughts of staying here some Time,

Time, was it not at so great a Distance from Home, or could I be often informed of the happy Welfare of my Family and Friends at *London*; but, being altogether deprived herein, fills me with the utmost Anxiety, attended with such continual Uneasiness, as quite deprives me the Pleasure I might otherwise enjoy.

June 20, (Journal 263) *Tuesday*. M. H. 7, clear  $\frac{7}{12}$ . The last Night windy and partly wet. W. 4 D. N. H. 12, clear  $\frac{7}{12}$ . W. 3 D. E. H. 5, clear  $\frac{1}{12}$ . W. 2 D. N. H. 10, clear  $\frac{1}{12}$ . W. 1 D. Very warm.

I dined this Day, by Invitation, with the Governor of this Place, who lives in the Fort facing the Harbour and Sea, as afore-mentioned. His Apartment is extremely near, plank-floored, and Windows framed with Gauze instead of Glass, for the Benefit of being cool. The Use of Glass is quite neglected here.

May 21, (Journal 264) *Wednesday*. M. H. 7, cloudy  $\frac{7}{12}$ . Early a short Shower. W. 4 D. N. H. 12, clear  $\frac{1}{12}$ . W. 4 D. E. H. 5, clear  $\frac{7}{12}$ . W. 3 D. N. H. 10, clear  $\frac{1}{12}$ . W. 2 D.

Some of the Buildings are much neater here, than any where at *Tortola*, there being here some Plank-Floors to be met with, which are not to be found there. The small Money

in this Island, viz. what are called Bits, are peculiar to it, as being of base Metal, and will not go else-where. Pistoles go here by Tale, whether light or heavy they are of the same Value, each going at the stated Value of One Pound Ten Shillings. A Pistreen goes for One Shilling and Six-pence; but a Dollar for Eleven Bits Four Stivers. A Stiver is Three-halfpence, which therefore makes a Dollar here equal to Eight Shillings and Six-pence; whereas at *Antigua*, *Mountserat*, &c. it is but equal to Seven Shillings and Six-pence; and hence there is One Shilling gained by a Dollar. An *English* Shilling goes here at the same Value as a Pistreen, which is One Shilling and Six-pence, as above.

In leaving the Island, Care must be taken not to carry away any *Danish* Money, viz. the Bits afore-mention'd; for tho' they go for Nine-pence each here, yet else-where they are of no Value, and will fetch nothing.

June 22, (Journal 265) *Thursday*. M. H. 7, clear  $\frac{7}{12}$ . W. 1 D. N. H. 12, clear  $\frac{1}{12}$ . W. 2 D. E. H. 5, clear  $\frac{7}{12}$ . W. 1 D. N. H. 10, clear  $\frac{1}{12}$ . W. still. Very warm.

June 23, (Journal 266) *Friday*. M. H. 7, clear  $\frac{10}{12}$ . W. still. N. H. 12, clear  $\frac{10}{12}$ . W. 2 D. E. H. 5, clear  $\frac{10}{12}$ . W. 1 D. N. H. 10, clear  $\frac{1}{12}$ . W. still. Very warm.

June 24.



*June 24, (Journal 267) Saturday.* M. H. 7, clear  $\frac{1}{2}$ . W. 2  
D. N. H. 12, clear  $\frac{4}{5}$ . W.  
2 D. E. H. 5, clear  $\frac{1}{2}$ .  
W. 2 D. N. H. 10, clear  
 $\frac{1}{2}$ . W. still.

Fowls here are much subject to a Disease in their Eyes, by which they droop for some Time, and at last die; which Distemper, it is said, carries off large Numbers. This Complaint they are also subject to in other Islands, tho' not to the same Degree.

*June 25, (Journal 268) Sunday.* M. H. 7, a small Shower.  
W. 2 D. Rain is greatly wanted. N. H. 12, clear  $\frac{4}{5}$ .  
W. 1 D. E. H. 5, clear  
 $\frac{1}{2}$ . W. 1 D. N. H. 10,  
clear  $\frac{1}{2}$ . W. 1 D.

One great Unhappiness attends this Town, which is the want of good Water; for tho' there is Plenty of Water, yet it is very sulphurous, and hence of little Use. When made into Punch, it soon forms a Skim, or thin Cream, on the Top: Hence they are glad to use Rain-Water; when they can get it; but Necessity often obliges them to the Use of this bad Water; which, it is probable, proves very injurious to them; Persons here being frequently liable to Illnesses, very few looking of a healthy Countenance, and many die young.

Another great Inconvenience this Place is subject to, is, the great Swarms of Ants, of a very small Sort, which seem more to abound here than in any Place I

have yet seen; and are to that Degree troublesome, as to be every-where running about, even into your Plate upon Table. Nothing of Food can be laid down, but it presently swarms with them. If any Kind of Fruit is put in the Pocket, or almost any Thing else, it will, in one Night's Time, swarm with Ants. They sometimes get into Chests, Trunks, &c. among Cloaths or Linnen; and, if not looked after, will there soon nest, and shortly breed vast Multitudes. No Sort of Food can escape them; for, being very small, they get almost thro' any Place: And hence Provision that is put into Closets, Safes, or Butteries, soon abound with them; or, if put upon a Hanging Shelf, they will run down the Line by which it is supported, and presently swarm it: So that the Plague of Ants, and the Want of Water, are very great Inconveniencies to this Town.

Yesterday, about Noon, I was seized with a cold, shivering Fit, Pain in my Bones and Head, (with great Heaviness, threatening the Approach of a Fever. The Thoughts of Illness in a strange Place, and among Strangers, not the most hospitable, is a melancholy Consideration; which, added to the Anxiety of being far distant from Friends, tends still to depress and load the Mind with Uneasiness. There are several Physicians here, but medicinal Assistance is at a very extravagant Price.

This

This Morning I find myself considerably better, and have Hopes of escaping the threaten'd Disorder, without being confined to my Bed by it. There is a Fever, I am informed, that is very common, and peculiar to this Place; that, when seiz'd with it, it is extremely difficult to remove it.

Yesterday I came hither to my Friend Mr. Smith, intending to travel about the Island, and attend divine Service this Day at what is called the *King's-Plantation*, said to be about twenty Miles to Windward from hence; but, by Reason of Illness, was prevented both one and the other.

June 26, (Journal 269) Monday. M. H. 7, frequent Showers. W. 2 D. N. H. 12, clear  $\frac{11}{12}$ . W. 2 D. E. H. 5, clear  $\frac{10}{12}$ . W. 2 D. N. H. 10, clear  $\frac{10}{12}$ . W. 1 D.

I intended this Day to have gone hence for St. Thomas's Island, for which Purpose I had hired a Vessel, and took Leave of the Governor; who is, by far, the most civil, complaisant, courteous Gentleman I have met with in this Place: The Generality of the People here being such Self-seekers, that courteous Humanity is hardly to be found among them.

Purposing, as mentioned before, to go hence this Day for St. Thomas's, my Baggage was accordingly carried on Board the Vessel I had hired; but, before I could get on Board myself, I was so violently seiz'd

with a Fever, as in Part, for the present, deprived me of my Senses, and the Power of moving. I was therefore obliged, by Necessity, to defer my intended Voyage, and determine to return back to *Nevis*, for the Recovery of my Health; expecting I was now seiz'd with an Illness that might probably hold me some Time, and *Nevis* being esteem'd a healthy Island, I was therefore desirous of getting there as soon as possible. A Vessel intending soon to sail for *Statia*, from whence frequent Opportunities offer for St. Kitt's, and from thence to *Nevis*, I agreed for the Passage, and had my Baggage moved out of the Vessel I had hired for St. Thomas's into that; and, after satisfying for the other Vessel, I embarked for *Statia*, being now exceeding ill.

June 27, (Journal 270) Tuesday. M. H. 7, clear  $\frac{1}{2}$ . W. 3 D. N. H. 12, clear  $\frac{1}{2}$ . W. 4 D. E. H. 5, cloudy  $\frac{1}{2}$ . W. 4 D. Showery and squally at Times. N. H. 10, clear  $\frac{1}{2}$ . W. 6 D. and squally.

This Day I find my Fever much abated, but it has made me very weak and faint.

June 28, (Journal 271) Wednesday. M. H. 7, wet and squally. N. the same. E. much the same. N. still more windy, almost to a Hurricane, with heavy Showers of Rain.

We have had much bad Weather since Yesterday; by which our Vessel, which is a  
3 C Burmudas

*Burmudas* Sloop, has suffered much, having broke her main Stay, started her Boom, and split her Main-sail. My Fever again returning Yesterday Evening, continued upon me all Night with such Violence, as, for a Time, to deprive me almost of my Senies, but this Morning I am a good deal better.

June 29, (Journal 272) *Thursday*. M. H. 7, clear  $\frac{10}{12}$  W. from 6 to 7 D. N. H. 12, clear  $\frac{10}{12}$  W. 6 D. with a great Swell, and Wind contrary to us. E. H. 5, clear  $\frac{10}{12}$  W. 5 D. N. H. 10, cloudy  $\frac{11}{12}$  W. 5 D.

My Fever has now again left me; and, since Morning, I have been growing better, tho' very weak, which is attended with Loss of Appetite. A contrary Wind, and high Swell, which prevents our Progress, renders my Situation very disagreeable.

June 30, (Journal 273) *Friday*. M. H. 7, clear  $\frac{10}{12}$  W. 3 D. N. H. 12, clear  $\frac{11}{12}$  W. 6 D. E. H. 5, clear  $\frac{10}{12}$  W. 5 D. N. H. 10, clear  $\frac{11}{12}$  W. 6 D.

This Day my Fever again returned with great Violence, under which I suffered greatly, for want of necessary Assistance, as being unable to help myself by Reason of the Violence of my Fever, and Sailors becoming altogether brutish under such Circumstances, whose tender Mercies indeed were cruel. I much languished for want of

Water; but, tho' there was Plenty in the Vessel, yet, being not able to help myself, was obliged to give a Bir, viz. Nine-pence, to have some brought me.

In the Afternoon we passed close under *Sabia*, which is an exceeding high Mountain, and difficult of Ascent, even to the Place where the Inhabitants live, as has been afore-mentioned. About Seven o'Clock in the Evening we cast Anchor at *Statia*; which, from *Santa Cruze*, is about two Hundred Miles. The other Passengers soon left the Vessel, but I was too ill to quit my Bed.

July 1, (Journal 274) *Saturday*. M. H. 7, clear  $\frac{10}{12}$  W. 4 D. N. H. 12, clear  $\frac{10}{12}$  W. 3 D. E. H. 5, frequent, hasty Showers. W. 3 D. N. H. 10, clear  $\frac{10}{12}$  W. 3 D.

This Morning my Fever having again left me, and finding myself much better, tho' extremely weak and faint, I went on Shore, enquiring about a Passage for *Nevis* or *St. Kitt's*, but as yet can hear of none. In the Evening my Fever again returned in a severe Manner; hence, being here an entire Stranger, was obliged to take up with the first House I could be accommodated at with a Lodging, which was a Tavern upon the Beach, kept by a Widow Woman.

July 2, (Journal 275) *Sunday*. M. H. 7, clear  $\frac{10}{12}$  after somewhat showery. W. 3 D. N. H. 12,

N. H. 12, clear  $\frac{1}{2}$ . W. 3  
D. E. H. 5, clear  $\frac{1}{2}$ . W.  
3 D. N. H. 10, clear  $\frac{1}{2}$ .  
W. 3 D.

I was very ill all Night with the Fever, by which I this Day fainted away, for some Time lost my Senses, and was thought to be dying; upon which the People of the House immediately sent for a Physician; who presently coming, open'd a Vein, and apply'd Hungary-Water to the Nostriils and Temples, by which I was again brought to my Senses. I had some very sick Fits; but at length, by the Assistance of two Men, I was conveyed up Stairs to a Hammock, in which I was laid to rest; where, for some Time, I continued extremely faint and ill.

July 3, (Journal 276) *Monday*. The Weather has been very hot the whole Day; my Illness has been too great, to be particular in this Day's Weather.

My Fever has remained very high upon me the whole Day; and, what greatly adds to the Deplorableness of my present Situation, is, that I am here not only destitute of all Acquaintance and Society, but am in a Place where Humanity is almost a Stranger, and where all proper Care is wanting.

July 4, (Journal 277) *Tuesday*. The Weather, the whole Day, has been very hot. Some hasty Showers of Rain at Times.

The Doctor, who is a German, came this Day to see me, and gave me a Vomit, which seemed to fail of the desired Success. He expressed some Concern for me, yet stayed with me but little, and therefore I could not be much benefited by his Company or Conversation.

Before Night a Gentleman of the Neighbourhood came to me; I earnestly requested of him to seek for Help for me, and that if possible, I might be got to some Lodging upon the Hill, where I might be in a cooler and less noisy Situation, and have better Help. He kindly told me, he would make Enquiry; and accordingly afterwards informed me, he had enquired, but could not succeed. In the Evening my Landlady came up to see me. I requested to be assisted with farther Help; and, if possible, to be provided with a Lodging upon the Hill. She told me Enquiry should be made; and, after staying a short Time with me, left me again alone.

July 5, (Journal 278) *Wednesday*. This Day there were some hasty Showers, but the Weather continues very sultry.

I still remain in much the same unhappy Situation. The violent Heat of the Sun adds to the Increase of the Fever, and Restlessness of the whole Body; which, at present, is in a very weak, helpless, deplorable State, being obliged to endure whatever Inconvenience attends the Place;



Place; nor have I Expectation of being else-where better provided, as having been informed no other Lodging can be got. Being quite tired and uneasy in the Hammock, I requested to be laid on a Bed upon the Floor: After which, upon getting Rest, I found myself somewhat better.

July 6, (Journal 279) *Thursday*. M. H. 7, clear total. W. 2 D. N. H. 12, clear total. W. 3 D. E. H. 5, clear total. W. 1 D. N. H. 10, clear total. W. 2 D.

It has now pleased God much to abate my Fever; and, by the Comfort of last Night's Rest, I am this Day much better; yet am reduced to an extreme low and weak Condition, with Loss of Appetite, and in want of every agreeable Amusement that might recreate the Mind or cheer the Spirits. In this dangerous Situation I continued some Days; but, at length, happily recovered: For which, and all thy other Mercies, make me truly thankful, O Lord, my God.

F I N I S

